



OF KING
IAMES

our late Soueraigne of
famous MEMORY.

OF THE CHVRCH
OF ENGLAND,

OF THE CATHO-
LICKE CHVRCH.

THE
Doctrines

Plainely
shewed
to bee
ONE
in the
points
of

*Prædetermination,
Free-will,
Certaintie of
salvation.*

With a discovery } Naturall
of the Grounds }
both } Politicke } of ARMINIANISME.

By F. ROVS.

Printed at London, by W. I.

1626.

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To the Reader.

HAuing heard of a publike declaration, made by a reuerend and right worthy Diuine, of his Most Excel-

*Doctor Balcan-
quell in the pre-
face of his Con-
cio ad clerum,
Febr. 7.*

lent Maiesties Resolution and Decree, to oppose *Arminianisme*, I thought it a fit time to put in order some pieces, which being set together might amount to an euident Prooffe and Testimonie, that his Maiestie, herein hath merited most glorious and incomparable Titles, euen such as haue in them the Weight and Substance of High and supream Excellencie.

For first, herein Hee is the Successor of his Father (as in Bloud and Royalty, so) in his excellent Thoughts, Designes, and Actions: for this is a proceeding and going on in the same worke, wherein the most learned King, and absolute Iudge of Doctrines, began a most noble Foundation. His zeale in this matter, would not bee bounded with the seas, but on the wings of an heauenly fire flying beyond them, it there consumed the fifties and their Captaines, it dissolued the Bands of the Enemies of the truth.

A 2

Secondly,

To the Reader.

Secondly, herein the Title of Nurfing Father of the Church, a Title giuen to Religious Kings by the heavenly Oracles, more strongly fastneth and spreadeth the Roote of it. So that at once the same Person, hereby acquireth the Dignitie, both of a perfect Sonne, and a glorious Father. When the Doctrines of a Church is cherished, the life of a Church is cherished; and when a contrary Doctrine is opposed, then the Doctrine of a Church is cherished.

Thirdly, hereby the Title of Defender of the Faith, hath still more Reality put into it, and it is made more vnlike to those empty Titles, that haue the Word without, and not the Matter within.

Each of these I hope shall appeare in that which followeth. For though it consists of many seuerall pieces, like vnto broken accounts, yet I hope, being all set together, they will arise to make vp the promised summes, both in weight and number.

E. R.

THE

(1)

THE DOCTRINE of Prædestination deliuered, and approoued by King I A M E S, our late Soueraigne of Famous MEMORY.

God hath two wills a reuealed will towards vs, Medit: on the
Lords prayer. and that will is here understood; he hath al-
so a secret will in his eternall counsell, where-
by all things are gouerned, and in the end made euer
to turne to his glory: oftentimes drawing good effects
out of bad causes, and light out of darknesse, to the
fulfilling either of his Mercy, or Iustice, &c. The
first Article of the Apostles Creede teacheth vs, that
God is Almighty, how euer Vorstius and the Ar-
minians thinke to rob him of his eternall Decree, and
secret will, making things to bee done in this world,
whither he will or not.

wee doubt not but that their Ambassadors which
were with vs about two yeares since, did informe them
of a forewarning that we wished the said Ambassadors
to make vnto them in Our name, to beware in time of
seditions and hareticall Preachers, and not to suffer
any such to creepe into their state. Our principall mea-
ning was of Arminius, who though himselfe were
lately dead, yet had he left too many of his disciples be-
hind him.

Declar: against
Vorstius.

wee had well hoped that the corrupt seede which that
enemy of God, Arminius, did sowe amongst you some
few yeares since (whose disciples and followers are yet
so bold, and frequent within your Dominions) had

ibid.

giuen you a sufficient warning, afterwards to take
 beede of such infected persons, seeing your owne
 Countrey-men already diuided into factions vpon this
 occasion, a matter so opposite to vniety (which is in-
 dede the onely prop and safety of your state next vn-
 der God) as of necessity, it must by little and little
 bring you to viter ruine, if wisely you doe not provide
 against it; and that in time. Thus while his Ma-
 iestie is an enemy to the enemies of Prædestina-
 tion, hee is a friend and protector to that Doct-
 rine, whose enemies he doth oppose.

Articl: agreed
 on anno 1615.

The Articles of Ireland agreed on in his Maie-
 sties Raighe, cannot bee thought to containe any
 other Doctrine, but such as was approued by his
 Maiestie. In them we reade.

Num: 15.

*The cause mouing God to prædestinate to life, is not
 the foreseeing of faith, or perseuerance, or good works,
 or of any thing which is in the person prædestinated;
 but ONLY the good pleasure of God himselfe. For
 all things being ordained for the manifestation of his
 Glory, and his Glory being to appeare both in the
 workes of his Mercie, and of his Iustice, it seemed
 good to his heauenly wisdom, to chuse out a certaine
 number, towards whom hee would extend his vnde-
 serued Mercy, leauing the rest to be spectacles of his
 Iustice.*

And that wee may yet more punctually know
 this Doctrine there allowed by Him, to bee verily
 his owne Doctrine, we reade thus from his owne
 Dictates.

Medit: on the
 Lords prayer.

God drawes by his effectuall Grace, out of that at-
 tainted and corrupt masse, whom he pleaseth for the
 worke

workes of his Mercy, leaving the rest to their owne wayes which all leade to perdition.

Prædestination and Election dependeth not, upon any Qualities, Actions or Workes of Man, which bee mutable, but upon God his eternall, and immutable Decree and Purpose.

Conference at
Hampt: Court.

THE DOCTRINE OF THE Church of England concern- ing Prædestination.

Prædestination to life, is the everlasting purpose of Article 17, God, whereby before the foundation of the world was laide, he hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation those whom hee hath chosen in Christ out of mankind; and to bring them by Christ vnto everlasting saluation: as vessels made to honour, wherefore they that be indued with so excellent a benefite of God, bee called according to Gods purpose, by his spirit working in due season, they through grace obey that calling, they be iustified freely, they be made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length by Gods Mercie, they attaine to everlasting Felicitie.

Vpon the Articles of the Church of England, there is set forth an Analysis of these Articles, resolving them into propositions; which propositions he saith are maintaiued and approved by the authority

Master Rogers
Chaplaine to
Arch-Bishop
Bancroft. See
the Epistle De-
dicatorie whereto

hee affirmeth
these proposi-
tions to be main-
tained by the
Church of Eng-
land.

5 Proposition.

authority of the Church of *England* : and this Analysis, vpon this Article of Prædestination thus inferreth.

Hereby is discovered the impiety of those men which thinke, that man doth make him selfe eligible for the kingdome of heauen. And that, God be betide in every man whether he would vse his grace well, and beleene the Gospell, or no, and as hee saw a man affected, so did Prædestinate, chuse or refuse him.

But the Analysis it selfe plainly according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7 Proposition.

Diuers be the effects of Prædestination; but chiefe-ly it bringeth to the Elect Iustification by Faith in this life, and in the life to come, Glorification; alwayes a conformatie to the Image of the only begotten Sonne of God, both in suffering here, and inioying immortall glorie hereafter.

The heauenly wisdom of our Church in this point, is so fully and plainly expressed by her selfe, that shee needes not to bee iustified of her children, yet *ex abundanti*, I adde one or two Testimonies; but first admonishing the Reader to take notice of the Doctrine of the Church of *Ireland*, before set downe, and withall to beware that hee thinke not two Doctrines to bee taught in these Churches, but one.

Doctor Field of
the Church.
lib. 3. cap. 9.

Before Augustines time many great and worthy Prelates and Doctors of the Church, not hauing occasion to enter into the exact handling of that part of Christian

Christian Doctrine, did teach that men are *Prædestinate* for the foresight of some things in themselves. And *Augustine* himselfe in the beginning of the conflicts with the *Pelagians*, was of opinion that at the least for the foresight of Faith men are *Elected* to eternall life, which afterwad he disclaimed as false and erroneous, and taught that mans saluation dependeth on the efficacy of that grace which God giueth, and not his purpose of saving vpon the incertainty of mans will. This Doctrine of *Augustine* was receaued and confirmed in the Church against the *Pelagians* and *Semi-pelagians*.

Thus is our Doctrine the Doctrine of the Church, vpon aduise and due examination: the other Doctrine is the errour of those that had not duely entred into the exact handling of this point. Now to follow an errour, when the truth is vpon due tryall cleared and brought to light brings that sentence to passe which *Lirmensis* pronounceth. *Absoluantur Magistri, condemnantur discipuli.* The Masters are freed, and the Schollers are condemned. For the one erred by infirmitie, and wanting the occasion of not-erring; the others erre out of more wilfulnesse, and stumble in the day time, hauing a faire occasion of not erring, of not stumbling.

Doctor *Fr: White* Deane of *Carlisle* acknowledgeth the Doctrine of *St. Augustine*, to be the Doctrine of the Church of *England*, in these words.

Although our Tenet concerning *Prædestination*, be Reply: *Eisner*
no other then *Saint Austen* and his Schollers maintained against the *Pelagians*. *Re: 23. 275.*

Now Saint *Austins* opinion is presently to appeare in his owne words, as before it hath bene shewed by Doctor *Field*. And in the point of Free-will we shall see that the *most learned and indicious King* JAMES, yeelds this consent by name to the same Saint *Augustine*. Thus is there a perfect harmony betweene, this great King, the Church of England, and the Catholicke Church; which that wee may more evidently see on the part of the Catholicke Church, behold here what shee reacheth by her chiefe Fathers, Doctors, and Teachers.

THE DOCTRINE OF THE
Catholicke Church concerning Electi-
on or Prædestination, taught by the Fa-
thers, and subscribed by Doctors
and Schoole-men.

*a Iustin Martyr
Anno saluati.*

DOe you thinke (O men) that wee could euer haue vnderstood these things in the Scriptures, except wee had receiued grace by the will of God, who willed that wee should vnderstand these things? of which grace you being destitute (that is, *the Iemes*) haue vnderstood none of them, that it might bee fulfilled, which is taught by *Moses*: They haue prouoked mee by strange Gods, &c. And I will prouoake them by that which is no Nation. *Dialog: cum Tryph.*

And againe; God Elected vs, and was made manifest to them that sought him not. Behold, saith he, I am the God of a Nation, which God
anciently

anciently promised to *Abraham*, when hee told him that he should bee the Father of many Nations.

Num putatis (o Viri) nos nunquam hac in Scripturis intelligere potuisse, nisi voluntate Dei, ut ista intelligeremus volentis, gratiam accepissemus? qua vos gratia destituti, nihil horum intellexistis, ut ad rem conferretur quod est apud Mosen promulgatum. Prouocauit me in Dijs alienis &c. Et ego prouocabo eos in ea qua non est Gens.

a Justin. Mart: Dialog: cum Tryph: pag: 150 sect. 3.

Nos elegit Deus, & manifestatus est non percuntantibus eum. En Deus, sum inquit, genti qui non inuocauerunt nomen meum. Hac enim illi est Gens quae antiquitus Deus promisit Abraham, & Patrem ipsum fore multarum Gentium pollicitus est.

Ibid.

God did Elect, not those that are better by nature, but those that are worse.

b Irenaeus anno.

God Prædestinated the first naturall man, that he should be saued by the spirituall man: And hee prones his saluation to be necessary. Cap. 38.

Elegit Deus non natura meliores, sed peiores.

b Iren: lib: cap: 24.

Prædestinavit Deus primum animale hominem, ut a spiritali saluaretur.

Id: lib: 3 cap 33.

Neither is there neede of mony, industry, and mans hand, that mans chiefeft dignitie or power should be gotten by some excellent worke, but it is the free and ready gift of God. As freely as the Sonne shineth, the Fountaine watereth, the shower moystneth, so doth the heavenly Spirit powre it selfe into vs.

c Cyprian Anno.

Neq; ad hoc pretijs aut ambitu, aut manu opus est, hominis, vel summa dignitas vel potestas elaborata

c Cyp: de Mon: num. 2.

mole pariat, sed gratuitum de Deo manus, & facile est. Vt sponte Sol radiat, dies illuminat, fons rigat, imber irrorat, ita se spiritus celestis infundit.

d Athanasius,

James the Apostle hath taught : Of his owne will begate he vs by the word of truth : therefore of all the regenerate, yea and of all that by creation were generated, it is the will of God by the word of God that doth create, and regenerate whatsoeuer pleaseth him.

d Athen. cont.
Arrian. 4. pag.
175.

Iacobus Apostolus docuit : Volens progenit nos Verbo veritatis. Ergo de omnibus Regeneratis, atq; adeò semel condendo Generatis, Dei voluntas in verbo consistit, in quo, quæ illi placere facit & Regenerat.

e Hillary.

Because the Physician of soules came not to call the iust but sinners to repentance, therefore hee **ORDAINED**, that whatsoeuer was worst in euery company, should be soonest **CALLED**. The worst of all men that inhabite the earth, were the Heathen, and they are preferred first to bee Called.

e Hillary in Psal.
48.

Quoniam animarum Medicus, non venit vocare iustos, sed peccatores ad penitentiam. primum in vocatione ordinavit, quod in qualibet Congregatione magis damnatum erat. Pessimi namq; omnium qui orbem habitant, Gentiles erant, ij quidem ad vocationem preponuntur.

f Ambrose,

Persuerence is not in him that wileth, nor in him that runneth. For it is not in the power of man, but in God that sheweth Mercie, that thou shouldst be able, to accomplish, that which thou hast begun.

And againe. Though saluation bee farre from
the

the wicked, yet let no man despaire, because many be the Mercies of God. Those that by their owne finnes are perishing, by the Mercie of God are freed. I will haue mercie (saith he) on whom I will haue mercie. He hath appeared plainly to them that sought him not, hee hath called those that fled from him.

Non volentis, neq; currentis hominis perseverantia est. Non est enim in hominis potestate, sed miserationis Dei est, ut possis complere quæ ceperis. f Ambrose in Plat. 118. Sermon. 10.

Esti longe est a peccatoribus salus: tamen nemo desperet, quia multa sunt misericordia Domini. Qui suo peccato pereunt, misericordia Domini liberantur. Miserebor, inquit, cui misereor. Palam apparent non querentibus, vocavit refugientes. Ibid Sermon. 20.

Paul and those which are like him are not Elected, because they were holy and unspotted, but they are Elected, and Prædestinated, that in their lives afterward in good workes and vertues, they might be holy and unspotted. g Hieron.

Non eliguntur Paulus, & qui ei similes sunt, quia erant sancti & immaculati, sed eliguntur & prædestinantur, ut in consequenti vita, per opera atq; virtutes sancti & immaculati fiant. g Hieron: ad Rufin. lib. 1.

But though before this time the Fathers had not clearly discovered, nor delivered the Doctrine of Prædestination, it ought to be no prejudice to the Doctrine. For

What neede is there, that we should bee driven to search the workes of those who before this Heresie (viz. of Pelagius) arose, had no necessitie to busie themselves in this question, so difficult to

bee resolved: which yet surely they would haue done, if they had not beene enforced to answer this kind of men.

Yet he also sheweth that this Doctrine was euer (at least implicitly) in the faith of the Church.

Let him say, that the Church had not at all times in her Faith, the truth of this Prædestination and Grace, which now with more diligent care is defended against the new Haretickes; let him, I say, affirme this, that dares to say that shee did not at all times pray, or that she did not sincerely pray, both that vnbeleeuers might beleue, or that beleeuers might perseuere.

His owne opinion is to bee found in many of his workes; wherefore I onely produce one or two places for patternes.

Out of those to whom the seueritie of Iustice adiudgeth punishment according to the vnexpressible Mercy of his secret dispensation, he chose out vessels which hee might fit vnto Honor, both delivering some from wrath to come by a free calling, and leauing others to the sentence of Iustice.

He bath Mercie with Goodnesse; he hardneth without iniustice; so that he that is freed may not boast of his merits, neither he that is damned may complaine of any thing but his merits. For Grace alone differeth the Redeemed from the Lost, whom one common cause deriued from the roote had vnted together in one mass of destruction.

Qui igitur opus est videtur scrutemur opuscula, qui priusquam ista hæresis oriretur, non habuerunt necessitatem in hac difficili ad soluendum questione ver-

sui, quod procul dubio facerent, si respondere talibus
pererentur &c.

Ille dicat Ecclesiam aliquando in fide sua non habuisse veritatem prædestinationis huius & gratia quæ
De bono pers.
cap. 23.
nunc contra novos Hæreticos turā diligentiori defen-
ditur illi, inquam, hoc dicat, qui dicere audeat illam a-
liquando non orasse, vel non veraciter orasse, siue ut
crederent infideles, siue persenerent fideles.

De his quibus penam severitatis iusta decreverat &c.
De prædest.
& gra. cap. 13.
Enchirid. ad
Lam. ent. cap. 99.
Misericordia scilicet magna bonitate obdurat nulla in-
iquitate, ut nec liberatus de suis meritis gloriatur, nec
damnatus nisi de suis meritis conqueratur. Sola enim
Gratia Redemptos discernit à perditis, quos in unam per-
ditionis conuerterat Adam, ab origine ducta causa
communis.

The Prædestination of God no Catholicke
doth deny. Now the faith of Prædestination
is established by manifold authorities of the holy
Scriptures; yet vnto it, it is not lawfull to ascribe,
any of the finnes of men; who came to their pron-
esse vnto sinne, not by Gods creation, but by their
first Fathers transgression. From the punnishi-
ment whereof, no man is freed, but only by the
grace of our Lord Iesus Christ; prepared and
Prædestinated in the eternall counsell of God, be-
fore the foundation of the world.

Prædestinationē Dei nullus Catholicus negat. Præ-
i Prosper al ca-
p. 1. Gal. cap. 1.
destinationis autem fides multa sanctorum autoritate
Scripturarum munita est, cui nullo modo fas est ea quæ
ab hominibus male aguntur ascribi, qui in procliu-
tem cadendi, non ex conditione Dei, sed ex primi Patris
peccatione venerūt. De cuius pena nemo liberatur,
nisi

nisi per gratiam Domini nostri Iesu Christi preparatam & predestinatam in aeterno consilio Dei ante constitutionem mundi.

Augustine by a godly and constant Doctrine abundantly proved, that Predestination was to be preached to the Church, in which Predestination is the preparation of Grace; and Grace is to be preached in which is the effect of Predestination: and the foreknowledge of God, wherein he foreknew before all ages, on whom hee would conferre his gifts. Of which preaching, whosoever is an impugner, he is a most open defender of

*Ad except. Gen.
nu. Resp. ad Dub.
9.*

Picā constantiq; doctrinā abundanter probavit, (Augustinus) prædicandam esse Ecclesie prædestinationem, in qua est gratia præparatio, & gratiam in qua est prædestinationis effectus, & præscientiam Dei, quam ante secula aeterna, quibus esset collaturus sua dona, præscivit. Cuius prædicationis quisquis est impugnator, apertissimus est Pelagianæ elationis adiutor.

They know not only the *Romane* and *Africane* Church, and all the sonnes of promise, through all the parts of the world, doe agree with the Doctrine of this man (*Augustine*) as in the whole Faith, so in the confession of Grace.

Imò nouerunt, non solum Romanam, Africanamq; Ecclesiam, & per omnes mundi partes, uniuersos promissionis filios, cum doctrina huius Viri (Augustini sc.) sicut in tota Fide, ita in Gratie cōfessione congruere.

*Homesla Bishop
of Rome.*

In his Epistle to Possessor a Bishop of Affricke, seeking counsell of him concerning the reading of the bookes of Faustus, That the Catholike Church doth

doth maintaine the Doctrine of Saint Austine,
and particularly name his writing to Hillarius and
Prosper, in which the Doctrine of Free Prædestinati-
on is maintained and defended.

If things goe so as the Heretickes boast, then
haue they comprehended the vnsearchable, and
incomprehensible iudgements of God, &c. And
the Scripture deceaues vs which sayth, that the
iudgements of God are incomprehensible. But
wee beleeuing them to bee incomprehensible doe
affirme, that out of one masse of perdition, some
are saued by the goodnesse and Grace of God,
and others are forsaken by his most iust and secret
Iudgement.

*Nec si illa sunt ut heretici iactitant, comprehensa
sunt ab ipsis inscrutabilia, & incomprehensibilia Dei
iudicia &c. Et quantum ad ipsos fallit Scriptura di-
uina que incomprehensibilia Dei testatur iudicia. Nos
autem incomprehensibilia credentes & demonstrantes
iudicia Dei, ex una Massa perditionis alios saluari di-
cimus, bonitate, & gratia Dei, alios iusto & occulto
Iudicio relinqui. Petr. Diac. de Incar. & grat. Christi.*

God who made man, by his Prædestination
foreappointed to whom he would give the gift of
illumination to belecue, and the gift of persecu-
rance to profit and persist, and the gift of glorifi-
cation to raigne, who no otherwaies performed
in Deede, then he hath ordained in his vchang-
able Will. The truth of which Prædestination
by which the Apostle witnesseth, that wee are
Prædestinated in Christ before the foundations
of the world; if any man refuse to receaue with

the beleife of the heart, or to speake with the confession of his mouth, if before the last day of this present life; hee doe not cast off the stubbornesse of his error whereby he rebelleth against the true and living God, it is plaine that he doth not pertaine to their number whom God in Christ freely chose, and Prædestinated before the foundation of the world.

Deus qui hominem condidit, ipse prædestinatione sua & donum illuminationis ad credendum, & donum perseverantia ad proficiendum atq; permanendum, & donum glorificationis ad regnandum, quibus dari voluit præparavit; quiq; non aliter perficit in opere, quàm in sua sempiterna, atq; incommutabili habet voluntate dispositum. Cuius prædestinationis veritatem, qua nos ante mundi constitutionem prædestinatos in Christo testatur Apostolus, si quis detrectat cordis credulitate recipere, vel oris confessione præferre, si ante ultimum diem vitæ præsentis, impietatis suæ contumaciam, qua Deo vivo & vero rebellis existit, non abiecerit, manifestum est eum non pertinere ad eorum numerum, quos Deus in Christo ante mundi constitutionem gratis elegit, & prædestinavit ad Regnum. Fulgen: de Incar. & gra. in fine.

in Gregory the
great.

Let no man bee earnest to search why one is chosen, when another is reiected, or why one is reiected when another is chosen: because the face of the deepe is couered, and Saint Paul himselfe witnesseth, that his iudgements are vnsearchable, and his waies past finding out.

Nemo ergo perscrutari appetat, cur alius repellatur, alius eligatur; vel cum alius eligitur, alius repellatur.

Qui

Quia superficies Abyssi constringitur, & attestante Paulo, Inscrutabilia sunt iudicia eius, & inuestigabiles via eius. Greg. Mag. Moral. in Iob. lib. 29. c. 15.

There is a twofold Prædestination, either of ^{n Isidore.} the Elect vnto rest, or of the Reprobate vnto ^{Hispalensis.} death. Both are done by the iudgement of God; so that hee euer causeth the Elect to follow heavenly and inward things, and by forsaking the Reprobate, hee suffereth them to follow earthly and outward things.

Beda expoundeth the ninth to the *Romanes*, in ^{Beda.} the sense and sentences of Saint *Austin*, and therefore concurrerth in the same Doctrine of Prædestination.

Prædestination is not only of good, but it may ^{Anselme.} be said also of euill, as God is saide to doe the euill which he doth not, because he permits it. For he is said to harden a man when he doth not soften him, and to leade into temptation when he doth not deliuer. Therefore it is not vnfit that hee should thus Prædestinate, while hee doth not commend euill men, nor their euill deedes. But yet hee is said more specially to foreknow good things; because in them, he makes that they be, and that they bee good: but in the euill things hee makes but their being, not the euill of their being.

God did not therefore take mercie on *Iacob*, because hee willed and runned: but therefore *Iacob* willed and runned, because God had mercie on him. Let it bee sufficient for thee who yet liuest by Faith, and not seeing perfectly, but knowing only in part, to know and beleue that God doth

saue none but by free Mercie, nor damne none but by most righteous Iustice. But why hee saues or not saues, this man rather then that man, let him search who will looke into the great depth of Gods indgements, but withall let him take heede, that he fall not downe head long.

Prædestinatio non solum bonorum est, sed malorum potest dici: quemadmodum Deus mala quæ non facit, dicitur facere, quia permittit. Nam dicitur hominem inducere cum non emollit, ac inducere in tentationem, cum non liberat. Non est ergo inconueniens cum hoc modo prædestinare, duci malos, & eorum mala opera non corrigat. Sed bona specialius præseire & prædestinare dicitur, quia in illis facit quod sunt, & quod bona sunt, in malis autem non nisi quod sunt essentialiter, non quod mala sunt. Anselm: de concor: præsc: & prædest.

Non ergo ideo misertus est Deus, quia voluit & cucurrit Iacob, sed ideo voluit & cucurrit Iacob, quia misertus est Deus. Idem in Rom. 9. Satis fit interim tibi &c. Id. ibidem.

p Bernard.

My right is the will of the Iudge. What more Iust for Merit? What more rich for Reward? May not he doe what he will? Mercie indeede is shewed to mee, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to saue me also, why wilt thou destroy me? Talke what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then life.

Ius meum voluntas est Iudicis. Quid iustius ad meritum, quid ad premium ditius? An non licet ei quod vult facere? Nulla quidem misericordia,

sed

sed tibi minime iniuria fit. Tolle quod tuum est & vende. Si docueris saluare & me, quid in perdis? Exaggera quantum vis merita & sudores tuos, Misericordia Domini super uitas. Bernard in Canticle. ferm: 14.

God Elested whom hee pleased by free Mercie, q. P. Lombard's Master of Sentences. not because they would be faithfull, but that they might be faithfull. And hee gaue them Grace, not because they were faithfull, but that they might be. For the Apostle saith: (1 Cor. 7.) I obtained Mercie, that I might be faithfull. Hee saith not, because I was faithfull. Grace is indeede

giuen to the faithfull, but it is also giuen first that he may be faithfull. So also he reprobated whom he pleased, not for any future merits; yet by a most true Iustice, though hidden from our eyes.

Eligit eos quos uoluit gratuita Misericordia, non quia fideles futuri erant, sed ut fierent. & eis gratiam dedit, non quia fideles erant, sed ut fierent. Ait enim apostolus (2. Cor. 7.) Misericordiam consecutus sum ut fidelis essem, non ait, quia fidelis eram. Datur quidem & fidei, sed data est etiam prius ut esset fidelis. Ita etiam reprobauit quos uoluit, non propter futura merita, ueritate tamen recti iudicij, & à nostris sensibus remota. Lombard: lib. 1. Dist. 41. lit. D.

It is manifest that Grace is an effect of Prædestination, and that can not bee put as a cause of Prædestination, which is shut vp vnder Prædestination. God would shew his goodnesse on some whom he Prædestinated in sparing them by way of Mercie; and on those whom hee Reprobateth in punishing by way of Iustice. And this is the

reason why hee chuseth some, and reprobate others. But why hee chuseth these vnto glory, and reprobate those, there is no reason to bee giuen but the will of God.

Manifestum est, quod id quod est gratia, est Prædestinationis effectus, & hoc non potest poni, ut ratio prædestinationis, cum hoc sub Prædestinatione concludatur. — Voluit Deus in hominibus, quantum ad aliquos quos prædestinat, suam representare bonitatem, per modum misericordiæ parcendo, & quantum ad aliquos quos reprobat, per modum iustitiæ puniendo. Et hæc est ratio quare Deus quosdam eligit, & quosdam reprobat — Sed quare hos eligit in gloriam, & illos reprobat, non habet rationem, nisi diuinam voluntatem. Thomas Aquinas. part. 1. quest. 23. art. 5.

Bradwarden the
grofound,

There is no such cause, either forbidding the will of God, or causing it, by which an answer may be giuen, why he loued this man, or hated that man.

Non est talis causa prohibens, aut efficiens voluntatem diuinam, per quam valeat responderi, quare hunc dilexit, & illum odit. Bradward. de causa Dei. lib. 1. cap. 39.

Let the Prædestination of the good be absolutely called Prædestination; and the Prædestination of the euill, Reprobation. And then Prædestination may be thus described: Prædestination is an euerlasting foreappointment of finall Grace in the way, and euerlasting happinesse in the Countrey (or Home) to the reasonable creature, by the will of God.

Vocatur

Vocetur Prædestinatio bonorum, Prædestinatio absolute. Prædestinatio vero malorum, Reprobatio nominatur. Potest autem Prædestinatio sic describi: Prædestinatio est æterna præparatio ex voluntate diuina Gratiæ Finalis in via, & Beatitudinis (semper æternæ in Patria, Creatura Rationalis. Idem lib. 2. cap. 45.

Hee concludes, that both Election and Reprobation, dependeth on Gods good pleasure, saying, GORTAN.
Therefore he hath Mercie on whom hee will, &c. Because freely hee hath loued *Iacob*, and reiected *Eſau*, he hath Mercie on whom hee will by giuing Grace; and hee hardeneth whom hee will, not by imparting wickednesse, but by not giuing Grace. Whereupon Saint *Austin*: As the Sunne in departing farre from the earth, doth harden Ice, not by imparting coldnesse, but by not giuing heate.

Hic quarto concludit, quod utrumque, tam Electio quam Reprobatio dependet ex Dei beneplacito, dicens (Ergo q.) Quis Iacob gratis dilexit, Esau autem reprobauit (cuius vult miseretur) gratiam apponendo, et quem vult (indurat) non impertiendo malitiam, sed non apponendo gratiam. Vnde Aug. Sicut Sol in elongatione sui à terra indurat glaciem, non impertiendo frigiditatem, sed, non apponendo calorem. Gorr. in Roman. 9.

I am hee that made all Saints. I gaue them Grace. I bestowed glorie. I know all their good Thomas Campes.
workes. I preuented them in the blessings of my sweetnesse. I foreknew my beloued before all ages. I Elec^ded them out of the world, and they did not præelect mee. I called them by Grace. I drew them by Mercie. I led them through manifold

fold tentations. I powred into them glorious consolations. I gave them perseuerance, &c. I am to be blessed and honored in them all, whom I haue so highly glorified and Prædestinated without any foregoing good workes of theist owne.

Ego sum qui cunctos condidi Sanctos, ego donauit illam Ego præstati gloriam. Ego uolui singulorum merita. Ego præueni eos in benedictionibus dulcedinis meæ. Ego præsciui dilectos ante secula. Ego eos elegeram de mundo, ipsi me non prælegerunt. Ego uocaui per Gratiam, attraxi per Misericordiam, ego perduxi eos per tentationes varias, ego infudi consolationes magnificas, ego dedi perseuerantiam &c. Ego super omnia benedicendus sum, & honorandus in singulis, quos sic glorioso magnificauit, & prædestinasti sine ullis præcedentibus proprijs meritis. Thom: Campenlis de Imit. Chr. lib. 2. cap. 63.

*Cassander ends
in the end of
this Doctrine,*

The Grace of Prædestination is so greatly commended in the word of God, and Ecclesiasticall writers, That those who are indued with Faith in Christ, and with good workes springing from that Faith, may not ascribe these things to themselves, but vnto God, and to the Grace of his diuine Prædestination, and Election, and so may glory in the Lord, and not in themselves,

Gratia Prædestinationis in diuinis literis, & Ecclesiasticis scriptoribus, tantopere commendatur, ut qui fide in Christum, & quæ ex ea nascuntur bonis operibus præditi sunt, hæc non sibi vindicent, sed Deo tribuant, & ad Gratiam diuinæ Prædestinationis, & Electionis referant, atque ita in Domino, & non in seip[s]is glorientur. Cassand! Consult. Artic. 18.

The

THE DOCTRINE

of King I A M E S, concerning Free-
Will, and effectuall Grace.

THe only way for enabling vs to doe it (viz. the will of God) is by our earnest prayer to God, that he will enable vs to doe it, according to that of Saint Augustine, *Da Domine quod iubes, & iube quod vis.* Medit. on the Lords prayer.

And leade vs not into Tentation) The Arminians cannot but mislike the frame of this petition, for I am sure they would haue it, And suffer vs not to be led into tentation &c. Saint Augustine is the best decider of this question, to whom I remit me. Ibid.

The Reader is referred in the margent to Saint Augustine thus:

Aug: de prædestinatione Sanctorum, De dono perseuerantiæ contra Pelagianos & passim alibi. Now Saint Augustines Doctrine of Free-will is shortly to follow.

Our next generall petition is, That his Kingdome may come &c. That in the meane time, his will may be done on Earth, as it is in Heauen; The Effect, which the Kingdome of Heauen in this Earth will produce. Ibid.

The nature of man, through the transgression of our first parents, hath lost Free-will, and retaineth not now any shadow thereof, sauing an inclination to euill, those only excepted whom God of his meere Grace hath sanctified and purged from this Originall Leprosy. Declar. against Porsion.

It sufficeth vs to know that Adam by his fall lost his Free-will, both to himselfe, and all his posteritie, Meditation on the Lords prayer.

So as the best of vs all hath not one good thought in him, except it come from God, who drawes by his effectuall Grace, out of that assaynted and corrupt masse, whom he pleaseth, for the worke of his Mercie.

THE DOCTRINE OF THE Church of England concern- ing Free-will.

Article, 10.

THe condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling upon God. Wherefore wee have no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preventing vs, that wee may have a good will, and working with vs when wee have that good will.

Here wee see first, the seruitude of the Will vnder sin in the state of naturall corruption. There is an impossibility of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectually preuent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth she also teach and confirme it by practise. For in her Liturgie shee plainly acknowledgeth, both the slavery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sin, it is said in a Collect. *The frailtie of man without thee, cannot but fall.* And in the Catechis-

me. Know this that thou art not able to do these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall Grace.

And concerning the efficacy of Gods grace on the Will in turning and changing it, the Church directly makes it the foundation and ground worke, of diuers prayers: yea in expresse tearmes she acknowledgeth Gods effectuall power on the Will to bee the ground of a prayer for the King. Allmightie and cuerlasting God, we be taught by thy holy word that the hearts of Kings are in thy Rule and Governance, and that thou dost dispose to turne them, as it seemeth best to thy godly wisdom. In which words Gods effectuall power on the Will is layd as the ground, and now see the prayer built vpon it, which is of the same substance.

We beseech thee so to dispose and gouerne the heart of our most gracious King and Governor, that in all his Thoughts, Words, and Workes, he may euer seeke thy Honour and Glory. There is also another for the King in the Letany, That God would so replenish him with the Grace of his Spirit, that he may alway incline to his will and walke in his way.

In which prayers, our Church both obeyeth the Scripture, and performeth her dutie: but on the other side it is considerable, whether that Doctrine bee not a kind of *Betraying* and *Disloyalty*, that denyes these prayers, by denying the effectuall power of God on the will of man. For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that beleeueth no such efficacy of Gods power to bee at all on the Will?

Againe, the efficacie of Grace is yet more generally acknowledged by our Church, as we may see in these paternes taken out of her Liturgy. *By thy speciall Grace preventing vs, thou dost put into our mindes good desires.* Againe, *Lord we pray thee that thy Grace may prevent and follow vs, and MAKE vs continually to be giuen to all good workes.* And againe, *O God for asmuch as without thee, wee are not able to please thee, grant the working of thy mercy may in all things direct and rule our Hearts.* But omitting diuers others, I adde these following, to shew that the efficacie of Grace, doth not onely moue our wills to good, but establissheth vs in goodnes. *Giue vs Grace that wee be not like children, caryed away with euery blast of wayne doctrine, but firmly to bee established in the truth of the holy Gospell.* (To which prayer it will not be amisse to say *Amen.*) Againe, *Almightie God which doest MAKE the minds of all faithfull men to be of one Will, grant vnto thy people that they may loue the things, which thou commandest, and desire that which thou doest promise, that among the sundry, and manifold changes of the world, our hearts may surely there bee fixed wher as true Ioyes are to bee found.*

To conclude, the Letany is a president of diuers paternes; one while praying for the King, *That his heart may be ruled in the Faith, feare, and loue of God;* and another while, *That the Church may bee called & governed vniuersally in the right way.* And againe, *that God will bring into the way of truth all such as haue erred, & are deceaued.* Now these prayers while they begge of God, that good desires may

may be put into the heart, that hearts may bee disposed and turned by God, &c, they do plainly acknowledge the efficacy of Gods grace on the wills and hearts of men. For when they begge that Gods Grace may worke such effects; they acknowledge such effects to bee the proper and kindly workes of Gods Grace.

THE DOCTRINE OF THE Catholicke Church concerning Free- Will, and Gods effectuall Grace.

FReewill hath vndone vs; and wee who were *Tatianus Affri-*
Free, are now brought into bondage, and sold *in*.
by sinne.

*Perdidit nos libera voluntas, & qui liberi eramus
in seruitutem redacti, & propter peccatum venditi su-*
mus. Tati: Affi. orat. cont: Gentes.

The Holy Spirit useth to dwell in Mankind, and *Tractus.*
to dwell with Men, **WORKING** the will of God
in them.

*Spiritus Sanctus assuescit habitare in genere humano,
et habitare cum hominibus, voluntatem Patris OPE-*
RANS in eis. Iren: lib. 3. cap. 19.

When we pray that wee doe not goe into Ten- *Cyprian.*
tation, we are admonished of our owne infirmity
and weaknes by this prayer; lest any man should
insolently extoll himselfe, lest any man should
proudly, and arrogantly ascribe any thing to him-
selfe &c.

Quando rogamus ne in tentationem veniamus, ad-
monemur

*monemur infirmitatis, & imbecillitatis nostræ dum sic
rogamus, ne quis se insolenter extollat, ne quis sibi
superbè, atq; arroganter ALIQUID assumat. Cip.
de orat. Dominica.*

It is Gods, I say, it is Gods, All that we can do:
thence we live, and thence is our strength.

*Dei est, inquam, Dei omne quod possumus, inde vi-
uimus, inde pollemus &c. Idem epist. prima.*

The Lord by the Retribution of his goodnes,
and Fatherly kindnes, rewardeth in vs, that which
himselſe hath wrought, and honoreth that which
himselſe hath perfected. For it is of Him, that we
overcome, and that the enemy being subdued, we
doe attaine to the victory of a most mighty com-
bate.

*Retributione bonitatis ac pietatis paterna, remune-
rans in nobis quicquid ipse præstitit, & honorans quod
ipse perfecit. Ipsius est enim quod vincimus, & quod
ad maximi certaminis palmam subactis danversariis
peruenimus. Id. epist. 77.*

Basil.

Wee must take heede, that whatſoeuer is well
done of vs, our ſoule doe ascribe the causes of our
vertue vnto the Lord, ascribing NOTHING
to our owne POWER.

*Quicquid à nobis rectè geritur, curandum est ut
virtutis causas anima Domino ascribat, NIHIL
prorsus propria acceptum ferens POTENTIÆ. Ba-
sil. de vita solitari. cap. 17.*

That there may be Beauty in the Soule, and a
power effectuall vnto those things that are neces-
sary, there is neede of Divine Grace.

*Ut decor anima fiat, & efficax eorum quæ necessa-
ria*

ria sunt, Potentia, Diuina est opus gratia. Id. in psa. 29.

Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemy of mankind, and being deprived of the Freedome of her Maker, she is caried away captiue, by reason of sinne.

Anima omnis humana, maligno seruitutis iugo communis omnium Inimici est subdita, & sui Creatoris libertate priuata, captiua peccati causa ducta. id. in psa. 48.

Because humane nature, being seduced by subtilty, erred from the true iudging of good, and inclined our Will to the contrary, all mischief invaded the life of man, and brought it into the power thereof, &c. Because we were incompassed and inthrallled by this tyranny, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For we cannot otherwise put off, nor auoide, the wicked Power of corruption, vnlesse the quickning power in steed thereof do get dominion in vs. If then we do pray, that the Kingdome may come vpon vs, by the force of these words we doe begge; Let me be freedde from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyranny of sin and wickednesse, be no longer effectuell against vs.

Quoniam igitur humana natura à boni iudicio fraudè inducta aberrauit, & ad contrarium arbitrium nostrum

Gregorius Nyssenus.

strum

strum inclinavit, & omne malum hominum vitam invasit, & in potestatem suam redegit &c. Quoniam igitur eiusmodi tyrannidi circumventi atq; obnoxij fuimus, tanquam per carnifices quosdam vel hostes, incurribus affectum, atq; perturbationum in servitutem à morte redacti, recte precamur regnum Dei super nos venire. Non enim aliter pravam corruptionis potestatem exuere atq; effugere poterimus, nisi vivifica virtus inuicem in nobis imperium susceperit. Si igitur Regnum super nos venire precamur, hanc vi verborum Deum precamur, corruptioni exemptus sim, à morte liberatus sim, soluar à vinculis peccati, ne posthac amplius regnet in me mors, ne amplius adversum nos efficax sit malitia vitiositatisq; tyrannis. Nyssen. de orat: Dominica.

Man changed the freedome, and power of himselfe, and his owne Will, with the heauy and noysome slavery of sin.

Libertatem suiq; potestatem ac propriam voluntatem, cum graui ac noxia seruitute peccati commutauit. Ibidem.

Ambrose.

He that followeth Christ, if he be asked why he would bee a Christian, hee may answer, because it was my Will. Which when he saith, he doth not deny, that it was Gods Will also. For the Will of man is prepared of God, it is Gods grace, which causeth that God is worshipped of a Saint.

Qui Christum sequitur, potest interrogatus cur esse voluerit Christianus, respondere, Visum est mihi. Quod unum dicit non negat Deo visum. A Deo enim præparatur voluntas hominum. Vt enim Deus honorificetur

fitur à Sancto, Dei gratia est. Ambr. in proa. Lucæ.

When hee saith, *No man can come vnto mee* *Hierome,*
 he breaketh the proud freedome of Will; which
 if it would goe vnto Christ, vnlesse that be done
 which followeth, (*Except my heavenly Father*
draw him) it shall will in vaine, and striue in vaine.
 And this is also to bee noted, That hee which is
 drawen doth not runne of his owne accord, but is
 brought, either drawing backe, and slow; or vn-
 willing.

Quando dicit, Nemo potest venire ad me, frangit
superbientem arbitrij libertatem, quod etiam si velit
ad Christum pergere, nisi fiat illud quod sequitur, Ni-
si pater meus celestis traxerit eum, nec quicquam cupiat,
& frustra nitatur. Simul & hoc animaduertendum,
quod qui trahitur, non sponte currit, sed aut retrec-
tans & tardus, aut inuisus adducitur.

Manabusung Fre-will lost both it and himselfe. *Augustine,*
 For as he that kills himselfe, kills himselfe by life,
 yet by killing himselfe comes not to liue; neither
 can raise himselfe vp againe, when he hath killed
 himselfe: so likewise when by Free-will sin was
 committed, sinne ouercomming, Free-will it selfe
 was lost: for of whom a man is ouercome, to him
 he is in bondage. This is verilie the sentence of
 the Apostle Peter: which being true, what can
 be the liberty of a bond-slaue but onely a delight
 in sinning? He serueth God freely, who willing-
 ly doth the will of his Lord. And by the same
 reason he is free vnto sinne, that is the seruant of
 sinne. Wherefore he shall not be free vnto Righ-
 teousnesse, except being freed from sinne, he be-

gin to bee the seruant of Righteousnesse. Although men doe those good things which belong to the worship of God; it is Gods doing that they doe what he commanded.

Libero arbitrio male utens homo, & se perdidit, & ipsum. Sicut enim qui se occidit, utiq; uiuendo se occidit, sed se occidendo non uiuit, nec se ipsum potest resuscitare, cum occiderit, ita cum libero peccatur arbitrio, victore peccato amissum est & liberum Arbitrium, à quo enim quis deuietus est, huic & seruus additus est? Petri certe Apostoli est ista sententia. Quae cum uera sit, quādis quāso potest serui ad dictū esse libertas, nisi quando cum peccare delectat? Liberaliter enim seruit, qui sui Domini uoluntatem libenter facit. Ac per hoc ad peccandum liber est, qui peccati seruus est. Vnde ad iussū ad faciendum liber non erit, nisi à peccato liberatus, esse iustitia caperit seruus. August. Enchir. ad Laurent. cap. 30.

Therefore these things are commanded to vs, and yet are shewed to be the gifts of God; that it may be vnderstood, that they are our workes, yet God worketh that we doe worke them.

Et si homines faciunt bona, quae pertinent ad colendum Deum, ipse facit ut illi faciant, quod praecepit. Ideo haec & nobis praecipuntur, & dona Dei esse monstrantur, ut intelligatur quod & nos ea faciamus, & Deus facit ut illa faciamus. Id. de praed. sanct. c. 10

Their will is so much kindled with the Holy Ghost, that therefore they are able to worke because they will; and therefore they will, because God worketh that they will.

Tantum quippe Spiritu Sancto accenditur uoluntas

eorum ut ideo possint, quia sic velint, ideo sic velint.
quia Deus operetur ut velint. Idem de correp. &
grat. cap. 12.

It is most fully declared that all things, which *Prosper.*
pertaine to the obtaining of life eternall, without
Gods Grace, can neither be begun, increased, or
perfected; and any Election, that boasteth of
Free-will, that sentence of the Apostle doth most
inuincibly withstand, when he saith, who hath
discerned thee?

*Plenissime declaratur omnia quæ ad promerendum
vitæ eternæ pertinent sine gratia Dei, nec inchoari, nec
augeri posse, nec perfici, & contra omnem Electionem
de libero arbitrio gloriantem, illam invictissime reniti
sententiam dicentis Apostoli; Quis te discernis &c.
Prosper de voc: Gent: lib. 1. cap. 9.*

If any man doe affirme, that our Will doth
seeke God, that wee may bee purged from sinne, *Arausianus*
and doth not confesse that by the infusion of the *Councell.*
Holy Ghost, and his working in vs, it is wrought
that we should Will to be purged, he resisteth the
Holy Ghost, saying by *Salomon*: The Will is pre-
pared of the Lord; and hee resisteth the Apostle
wholesomly teaching: It is God that worketh in
vs, both to Will and to doe, of his good pleasure.

*Si quis ut à peccato purgemur, voluntatem nostram
Deum expectare contendit, non autem ut etiam pur-
gari velimus, per sancti Spiritus infusionem, & ope-
rationem in nobis fieri conficitur, resistit ipsi Spiritui
sancto per Solomonem dicenti, preparatur voluntas
à Dom:ino & Apostolo salubriter predicanti: Deus est
qui operatur in nobis, & velle & perficere pro bona*

voluntate. Concil. Arausic: cap. 4.

As often as wee doe any good workes, God in vs, and with vs, worketh that we worke.

Quoties bona agimus, Deus in nobis, atq; nobiscum ut operemur, operatur. Ibid. 9.

Chrysologus.

Yee were before the seruants of sinne; now the seruants of righteousness, &c. Sinne before falsly said that thou wast a freeman, when it held thee a wretched bondman. But Grace now calleth thee a seruant, whom truly to make free, thee hath adopted to be a sonne of God.

Ante servus peccati, nunc servus Iustitiæ. Per Apostolum ecce succedit servituti servituti. &c. Peccatum te ante mentiebatur liberum, quem tenebat miserandè captivum; nunc gratia te vocat servum, quem ut verè faceres esse liberum, Dei ipsius adoptavit in filium. Chrysol. Serm. 114.

Petrus Diaconus.

What can be borne of a seruant but a seruant? For Adam did not beget sonnes when hee was a freeman, but when he was a seruant of sin. Therefore as euery man is of him, so euery man is by him the seruant of sinne.

Quidenim aliud potuit, aut potest nasci ex seruo nisi servus? Neq; enim cum esset liber Adam filios procreavit, sed postquam servus peccati factus est. Ideo sicut omnis ab illo est, ita et omnis homo servus peccati per ipsum est. Petri. Diac. de Incar. & gra. cap. 6.

Fulgentius.

When sin raigneth, man hath Free-will, but free without God, and therefore miserably, and slavishly free, because not made free, by the free gift of Gods Mercie. This the Apostle doth evidently insinuate saying: When ye were the ser-

uants

nants of sinne yee were free vnto Righteousnesse. Therefore hee cannot bee the seruant of Righteousnesse, which is free vnto Righteousnesse, because as long as hee is the seruant of sinne, he is not found fit to serue any thing else but sinne. From this slavery of sinne no man is made free, but he that is freed by the Grace of Christ our deliverer; that so being freed from sinne hee may become the seruant of God.

God worketh that wee worke, by whose working in vs, all the good that we doe, is wrought. Of whom it is said to the Hebrewes: *Let him make you perfect in euery good worke, working in you that which is pleasing in his sight.*

Regnante peccato habet liberum arbitrium, sed liberum sine Deo, non liberum sub Deo, id est, liberum iustitia, non liberum sub gratia, & ob hoc pessime & seruilius liberum, quia non gratuito misericordis Dei munere liberatum. Hoc Apostolus euidenter insinuat dicens. Cum enim serui effectis peccati, liberi fuistis iustitia. Seruire igitur iustitia non potest, qui iustitia liber est; quia quamdiu est peccati seruus, non nisi ad seruendum peccato reperitur idoneus. Ab ista seruante peccati nemo liber efficitur, nisi qui liberatoris Christi gratia liberatur, ut scilicet liberatus a peccato seruus fiat Deo. Fulg: de Incarn. & gra. cap. 19.

God comming to an vnworthy soule, inakes ^{Gregory the} her worthy by comming to her; and worketh in ^{great.} her those workes which he may reward, though he found NOTHING in her but that which he might punish.

Ad indignam mentē veniens Deus, dignam sibi exhibis

habet veniendo, & facit in ea meritum quod remuneret, qui hoc salum immenerat quod puniret. Greg: in Iob. lib. 18. cap. 22.

Isidore Episcopus.

The profiting of man is the gift of God. Neither can any man be amended of himselfe, but of the Lord. For man hath not any thing of his owne that is good, whose way is not his owne, as the Prophet witnesseth: *I know Lord that the way of man is not his owne.*

Profectus hominis Dei donum est. Nec a se potest quisquam, sed a Domino corrigi. Nam enim quicumque boni habet proprium homo, cuius via non est eius, testante propheta: Scio Domine, quia non est hominis via eius. Isidor. Sent. lib. 2. cap. 5.

Anselmus.

Men are actuated by the Spirit of God; that they may act that which is to be done, and when they have done it, they may give thanks, to Him by whom they were actuated. For the Spirit of God which actuaterh them, is both their leader and helper in their actions.

Aguntur Spiritu Dei, ut & ipsi quod agendum est agant, & cum egerint illi a quo aguntur gratias agant. Spiritus enim Dei qui eos agit, agentibus est adiutor et ductor. Anselm. in Rom. 8.

Bernard.

They are not my words but the Apostles, who attributes all the good that may possible be, unto God, and not to his owne Will; even to thinke, to will, and to do. If then God worketh these three things in vs, (that is, to thinke good, to will it, and to performe it) he worketh in vs, the first indeed without vs, the second with vs, and the third by vs. For by sending in a good thought hee pre-
uenteth

uenteth vs, by changing our wicked Will, hee
ioynes it to him by consent and by giuing power
to our consent, this inward WORKER, shewes
himselfe outwardly in our manifest worke.

*Verba non sunt mea, sed Apostoli, qui omne quod
boni esse potest, id est, cogitare, & velle, & perficere,
pro bona voluntate, attribuit Deo, non suo Arbitrio.
Si ergo Deus tria haec (hoc est, hominum cogitare, velle,
perficere) operatur in nobis, primum profectò sine no-
bis, secundum nobiscum, tertium per nos facit. Si qui-
dem immittendo bonam cogitationem nos praeuenit:
immutando etiam malam voluntatem, sibi per consen-
sum iungit, ministrando & consensui facultatem, fo-
ris per apertum opus nostrum, internus opifex immotes-
cit. Bernar. de lib. arb. & gratia.*

Alter sinne, and before the restoring of Grace, P. Lombard.
the Will is oppressed, and overcome of concupi-
scence, and is weake in euill, and hath no grace in
good; and therefore it can sinne, and it cannot
chuse but sinne, and that damnably.

*Post peccatum ante reparationem gratiae premittitur à
concupiscentia (voluntas) & vincitur; & habet infir-
mitatem in malo, sed non habet gratiam in bono, & ideo
potest peccare, et non potest non peccare, etiam damna-
biliter. Lom. ex Hug. de Sanct. vid. lib. 2. dist. 15. G.*

Working, (or operating) Grace is that which
preuenteth the good Will: For by it the Will of
man is freed, and prepared that it may bee good,
and that effectually it may will good. But coope-
rating Grace followeth the Will when it is good,
in helping it.

Operans Gratia, est quae praeuenit voluntatem bo-

Bradwarden.

nam, ea enim liberatur & preparatur boni nis voluntas, ut sit bona, bonumq; efficaciter velit. Cooperant vero gratia, voluntatem tam bonam sequitur adiuvando. Id. lib. 2. Dist. 26. A.

The Grace of God with me, I hope will shew, that Grace is properly the efficient cause of every good act: I meane Grace freely given, which is an habite powred into the soule freely by God. Vertue, and chiefly the chiefest vertue, Grace of Charity, is no lesse EFFECTVALL then Vice. But Vice effecteth euill acts, wherefore Grace or Charity effecteth good acts. And that I may say nothing of vices morally gotten, who doth not know, who doth not feele, what acts one Radicall vice effecteth, that law of the members, that tyrant of nature, that source of sin concupiscence, or the lustfulnesse of our flesh, which also the Doctors often call Originall sinne. A witnesse hereof is experience, too common, too forceable. A witnesse also is the Apostle, when he saith; I am carnall, sold vnder sinne, for what I doe, I allow not. For I doe not that which I would, but that which I hate that I doe. Seeing then that lust is so violent, so effectnall, so manifoldly actiuous, how doth Charity repressse, diminish, and overcome it, if she doe nothing at all, if shee moue nothing at all, if she be altogether idle?

Gratia Dei mecum ostendit, ut spero, quod ipsa est causa efficiens proprie cuiuslibet actus boni: Gratia scilicet gratis data qua est habitus animae à Deo gratis infusus &c. Virtus, & maxime summa virtus, scilicet gratia seu charitas, non est minus efficax quam vi-

tium

nium: vitium autem efficit actus malos: quare & gratia seu charitas actus bonos. Ve autem taceam de vitijs moraliter acquisitis, quis nesciat, quis non sentiat, quales actus efficiat unum vitium radicale, lex membrorum; tyrannus natura, fons peccati, concupiscentia, seu concupiscibilitas carnis nostra; quod & plerumque peccatum originale a Doctoribus appellatur. Testis est experientia nimis crebra, nimium violenta. Testis est Apostolus: Ego, inquit, carnalis sum, ve nundatus sub peccato, quod enim operor, non intelligo. Non enim quod volo, hoc ago, sed quod odi, hoc facio &c. Cum ergo cupiditas sit tam pugnax, tam effcax, tam multipliciter actus nosa, quomodo eam reprimat, minuit, & superat charitas, si penitus nihil agat, si nihil penitus moveat, si sit penitus otiosa &c. Bradward: de causa Dei. lib. 1. cap. 40.

By which Grace, there is not created a new will, neither is the will inforced being unwilling, but the will being sicke is healed, being depraved, is rectified; and is changed from euill into good. And by an inward kind of motion is drawen, that of unwilling it may become willing, and may freely consent to the Diuine calling; and afterward the same Grace cooperating it may obey the will of God, & by the same Grace perseuering in good workes, may also through the same Grace enter into the inheritance of the heavenly Kingdome. This Doctrine of the Grace of God and Free will the sounder Schoole-men strongly defended against the Pelagians, among whom was Thomas Bradwarden (or Bradwarden) called in his time the profound Doctor, who wrote an excellent worke

Cassander.

(which he calleth a summe) against Pelagianisme, increasing in his dayes. And how much many of them did attribute to Grace, Bonaventura alone may testifie: This (saith he) is the dutie of godly minds, that they attribute nothing to themselves, but all to the Grace of God, wherein how much soeuer a man doth giue to the Grace of God, hee shall not depart from piety, though by giuing much to the Grace of God, hee take away something from the power of Nature, or Free-will; But when somethings is taken away from the Grace of God; and that is giuen to Nature which belongs to Grace, there may be danger.

Qua Gratia non noua Voluntas creatur, neq; innata voluntas cogitur, sed in firma sanatur, deprauata corrigitur & ex mala in bonū cōuertitur, ac interiore quodā motu trahitur, ut ex nolente volens efficiatur, & diuine vocationi liberē consentiat, & postea eadē cooperanti diuina voluntati obediat, & in bonis operibus, per eandem gratiam perseueranda, ex eadem gratia hereditatem regni celestis adeat &c. Hanc doctrinam de gratia Dei, & libera arbitrio, saniores quique Scholastici aduersus Pelagianos strenuē defenderunt, in quibus est Thomas Brauardinus, suo tempore Doctor profundus appellatus, qui egregium volumen (quod Summam appellat) aduersus Pelagianismum sua ætate inuestigatam conscripsit &c. Quantum autem plerique ex his tribuerint Gratia, vel vni Bonaventura testatur. Hic (inquit) piarum mentium est, ut nil sibi tribuant, sed totum gratia Dei, unde quantumcumque aliquis dei gratia Dei, a pietate non recidet, etiam si multum tribuendo

inuenio gratia Dei, aliquid subtrahat potestati natura, vel liberi Arbitrij; cum verò aliquid gratia Dei subtrahitur, & natura tribuitur, quod gratia est, ibi potest periculum interuenire. Cassand. Cōsult. art. 18.

THE DOCTRINE

of King JAMES, concerning the
Certainty of Salvation, and against
the Apostacy, or falling away
of the Saints

ABout the same time one Beritus a Scholler of the late Arminius (who was the first in our Age that infected Leyden with heresie) was so impudent, as to send a letter vnto the Arch-bishop of Canterbury, with a booke intituled de Apostasia Sanctorum. And not thinking it sufficient to auow the sending of such a booke (the Title whereof onely were enough to make it worthy the fire) hee was moreouer so shamelesse, as to maintaine in his letter to the Arch-bishop, that the Doctrine contained in his booke, was agreeable with the Doctrine of the Church of England. Let the Church of Christ then iudge, whether it was not high time for vs to bestirre our selues, when as this Gangrene had not only taken hold amongst our nearest Neighbours, so as Non solum paries proximus iam ardebat, not onely the next house was on fire, but did also begin to creepe into the bowels of our owne Kingdome.

Declar. against
Vorsius.

It is true, that it was our hard hap not to heare of this Arminius before hee was dead, and that all the

ibid.

Reformed Churches of Germanie had with open mouth complained of him. But as soone as wee understood of that distraction in your State, which after his death he left behind him, wee did not faile (taking the opportunity whē your last extraordinary Ambassadors were, here with Vs) to use some such speeches vnto them concerning this matter, as we thought fittest for the good of your State, and which wee doubt not but they haue faithfull'y reported vnto you. For what neede wee make any question of the Arrogancy of these Heretickes, or rather Atheisticall Sectaries amongst you, when one of them at this present remaining in your Towne of Leyden, hath not onely presumed to publish of late, a blasphemous booke of the Apostasie of the Saints, but hath besides ben so impudent as to send the other day a copie thereof as a goodly present to our Arch-bishop of Canterbury, together with a letter wherein he is not asbemed (as also in his booke) to be so grossely as to auow that his Heresies contained in the said booke, are agreeable with the Religion, and profession of the Church of England. For these respects therefore haue we cause enough very hartily to request you, to roote out with speede, those Heresies and Schismes, which are beginning to bud forth amongst you, which if you suffer to haue the Reynes any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.

Ibid.

His Maie'stie doth exhort you seeing you haue heretofore taken Armes for the liberty of your Consciences, and haue so much indured in a violent and bloudie warre

warre, the space of fortie yeares for the profession of the Gospell, that now having gotten the upper hand of your miseries, you would not suffer the followers of Arminius to make your actions an example for them to proclaim to the world, that wicked Doctrine of the Apostasie of the Saints.

It is all worthy of deepe consideration; and among, (if not above) the rest. 1. The opinion that this great and wise King had of this Doctrine of *The Apostasie of the Saints*. Hee saith of a booke so intituled; *The Title were enough to make it worthy the fire*. And he calles him *Hereticke and Atheistickall Sectary* that published this booke. The booke also Hee termeth, *A blasphemous booke of the Apostasie of the Saints*. And by his Ambassadour He calls it, *That wicked Doctrine of the Apostasie of the Saints*. 2. What agreement this booke and Doctrine had with the Doctrine of the Church of England. Hereof the King saith, *He was shamelesse to maintaine in his letter to the Arch-bishop, that the Doctrine contained in his booke was agreeable with the Doctrine of the Church of England*. And againe: *A letter wherein he is not ashamed (as also in his booke) to lye so grossely, as to avow that his Heresies contained in the said booke are agreeable with the Religion and profession of Our Church of England*. 3. The dangers that arise from this kind of Doctrine. Arminius left behind him a distraction in the State, And, you cannot expect any other issue thereof, then the curse of God, infamy throughout all Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State. 4. The councill that was

both taken and given hereupon. *It was high time to bestirre our selves when as this Gangrene, had not onely taken hold on our nearest Neighbours, but did also begin to creepe into the bowels of Our owne Kingdome. And, For these respects therefore haue Wee cause enough very hartily to request you sa' roote out with speede these Heresies, and Schismes, which are beginning to bud forth amongst you.*

I may adde hereunto the Doctrine of the Articles of the Church of Ireland, which fitly may here be inserted, as both looking to King James, vnder whose Authority and protection it came forth, and was maintained, and looking to the Doctrine of the Church of England, since it were an intollerable and impudent iniury to the wisdom and religious knowledge of those times, to say that betweene them there was not a harmonic.

Article of Ireland: Num. 33.

All Gods elect, are in their time inseparably united vnto Christ, by the effectuall and vitall influence of the Holy Ghost, deriued from Him, as from the Head, vnto euery true member of his Mysticall Body.

Num: 38.

A true, lively, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor vanishest away in the Regenerate, either finally, or totally.

THE DOCTRINE OF THE Church of England for Certain- tie of Saluation.

THe Church of England teacheth the Certainty of Saluation, and shee hath done it so constantly

constantly and generally, that it will be very hard to produce any one of her *Sonnes*, that durst (before very late dayes) to affirme and defend to the contrary, by any publike worke and writing. She hath taught this Certaintie by her owne *Articles*: She hath reenforced it by an exposition of Her *Articles*, it hath bin explained and enlarged, by *Articles of Lambeth*, it hath bin taught by Her most eminent *Sonnes*, the Reverend Fathers the Bishops of this Church, and the Professors of Divinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Divinitie to her children. And we see that it hath also bin sealed up & settled in *Articles of the Church of Ireland*, betweene which Church, and the Church of *England*, to make a contraritie and opposition is a thing of extreame danger and absurditie.

And first for her owne *Articles*. In the Article of *Prædestination* our Church teacheth: the Certaintie of *Salvation* diners wayes. One way, is by making *Salvation* to depend, on such a constant and sure *Election*, that it bringeth the Elect constantly to *Salvation*. A constant Decree of Election, brings the Saints constantly and assuredly through the way of *Salvation*, vnto the wayes end, even *Salvation* it selfe. This constant bringing of the Elect to *Salvation*, we may find in these words.

God hath constantly Decreed by his Counsell secrete Article 17.
to vs, to deliuer from Curse and damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting *Salvation*.

From hence is it plaine and easie to argue.

Those

Those whom God hath constantly Decreed to bring to Salvation, they are constantly and certainly brought to *Salvation*.

But heere God hath constantly Decreed to bring his Elect to *Salvation*.

Therefore the Elect of God are constantly and certainly brought to *Salvation*.

And that this bringing to Salvation, is not in the wayes end only, but in the way it selfe, the particulars by which the Elect are brought to Salvation plainly shew, which are to follow in the next consideration. But here by the way, let vs note, that this bringing to Salvation, by a constant and certaine Decree, carries with it a certaine, and assured Salvation, even by the confession of the Enemyes of it. For in this very respect, because it induceth a certaine and constant Salvation, they reiect it; as that which crosseth their inconstancie and mutability of *Salvation*. This Doctrine of certaintie crosseth their doctrine of Incertainty, and therefore their doctrine of incertainty, crosseth and reiecteth this doctrine of Certainty. For well they know that it must be a certaine *Salvation*, which is wrought and brought to passe by a constant and absolute Decree of Election. Therefore to plant this Apostacy, and that men though Electd may haue leaue to fall from *Salvation* if they will, they make an Election, which followeth a man, vpon the condition of his foreseene perseverance. So that as in the doctrine of our Church, a constant Decree of Election, constantly bringing to Salvation must needes with all giue a finall per-

seuerance in the state of grace, their Doctrine not enduring this constant perseuerance and saluation, issuing from a constant Decree of Election, haue deuised an Election that waites vpon man, to see whether hee will giue to himselfe finall perseuerance, by his owne Free-will. An Election by which no man is actually Elected vntill he be no man, that is vntill he be parted the soule from the body. But (as I said before) our Doctrine may bee knowne to bee a Doctrine of Certaintie, that doth oppose and reiect this falling away, because the fallers away doe oppose and reiect it; there being indeed an incompatibility betweene, a constant Decree, that brings men constantly to Saluation; and a dependant and contingent Decree, that waites on mans vncertaine Will, to see whether his Will will finally perseuere, and so bring his owner to Election.

A second way, by which our Church teacheth the certaintie of Saluation in this Article is this; Because she layeth the same grounds that *St. Paul* doth, when hee planteth and buildeth a certaintie of Saluation. Yea shee almost vseth the same words. *Saint Paul*, first in a generall sheweth that there is a constant and ynterrupted progresse of good and happinesse to the Saints that loue God and are called of his purpose. This generally he makes good by particulars; for he bringeth them in as proofes of the generall. Therefore hee begins with the word *For*: *For whom hee did foreknow, hee also did predestinate to bee made like to the Image of his Sonne, whom he did predestinate them he*

also glorified. Behold, the Apostle hath made good his generall by these particulars. His generall of the constant good and happinesse of the Saints, is proued by these particulars, because God from his first foreknowing or taking notice of them, neuer leaues doing them good from one degree of good to another, vntill hee hath brought them to eternall glory and blessednesse. So that this place is no other but a prooue of the constant and vndeafeable happines of the Saints. Now let vs see how our Church doth paralell this Doctrine of Saint *Paul* with the Doctrine of her Article. Our Church first in the generall teacheth that God by his constant Decree bringeth his Elest to Saluation; And then shee also descends to particulars in the like manner. *Wherefore they which be indued with so excellent a benefit of God, be called according to Gods purpose, by his Spirit working in due season; they through grace obey the calling; they be iustified freely: they be made sonnes of God by Adoption, they be made like the Image of his only begotten Sonne Iesus Christ; they walke religiously in good workes, and at length by Gods mercy they attaineto euerlasting felicitie.* Behold here also the particulars, by which that generall bringing to Saluation is perfited, so that to ioyne both together; The buisines of Saint *Paul* and our Church is both one, or rather the purpose and buisines of Saint *Paul* is the purpose of our Church, euen to shew that the Saints and Elest are constantly and infallibly brought to Saluation and happinesse by Gods loue and Election. And indeede there is

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such a continued, and indissoluble chaine beginning in Gods purpose and Decree, and not ceasing vntill it bring the Saints to God to bee glorified; that there is no roome, nor gappe for this full and finall Apostasie to breake in, and interpose it selfe.

And that wee may be yet more sure, that this place of Saint *Paul*, did intend this very thing to proue the infallible, stedfast, and perpetuall blessednesse of the Saints; as before it hath appeared both by his generall position at his entrance, and after by the particulars in his progresse, so it may also most fully appeare, and strongly (for a three-fold cord cannot bee broken) by the vse that hee makes in his egresse. It were too much to stand vpon each particular of his inference and application: I will take notice of a few. First, he triumphs like a conqueror beholding the safetie and assured victory of the Saints: *what shall wee then say to these things? If God be for vs, who can bee against vs?* God is for the Saints all the way from the first foreknowledge, vnto the finall glory, what *Arminius* or *Bertius* can make any Apostacy to be against vs, when God is throughly for vs. God being stedfast with vs from Election to glorification, no interloper can come in with intercession to cut off and put a sunder this continued chaine of happinesse, which God hath ioyned together and guardeth all the way. And that yet more plainly you may see that this was *St. Pauls* very meaning and purpose, behold it in his owne words. *who shall sepeare vs from the loue of Christ?*

See here a challenge sent to the whole world, for hee desieth any thing that would seeme to sepe-
rate Gods beloued from the loue of God. Where-
fore let the *Arminians* take heede how they come
within Saint Pauls defiance. For the truth is, they
do vndertake to accept Saint Pauls challenge, and
giue an answer to his question; for when Saint
Paul saith, *who shall seperate vs from the loue of*
Christ? They answer, that there are many things
that may seperate Saints from the loue of Christ.
But let them take heede, how they make St. Paul
their aduersary. For it concernes them neetely to
agree with *this aduersary while they are in the way,*
lest their aduersary deliuer them to the iudge &c.

Neither is Saint Paul contented to defie their
Apostacy and separation only by way of a questi-
on in generall termes, but he passeth on to parti-
culars and most weighty ones, which (if any)
might cause an Apostacy and separation of Saints
from the loue of God. But both these particu-
lars he denyeth to bee able to separate, yea gene-
rally all or any creature hee denyeth to bee able to
seperate vs from the loue of God in Christ Iesus.
Here also I will spare to insift on euery particular;
but I desire the Reader to consider of a few of
them which I thinke include all other, if the rule
be true, that the greater includes the lesse. First
Life and Death cannot separate vs. Now the Au-
thor of Apostacy himselfe could say, *skin for skin,*
and all that a man hath will he giue for his life. Touch
therefore his bone and his flesh, and he will curse thee
to thy face. But both the example of Iob and the
Doctrine

Doctrine of Saint *Paul*, shew that death, nor paine doe nor sepearate the Saints from the loue of God. For *Iob* will trust in God though he kill him; and *Paul* saith, That in all those things wee are more then conquerors. Now if this *maximum terribilium* cannot sepearate the Saints from the loue of God, what can lesser terrors doe? surely they can sepearate lesse.

But here by the way, let me giue a note of instruction, or at least remembrance, to the Doctors of *Apostacy*, that in this case of *Iob* and other *Saints* of whom *S. Paul* speaketh, it is God that loued vs; who maks vs to conquer, and not our owne Freewill: for certainly, if God did not hold vs by his loue, but we held him only, there were quickly an end of the busines, death and many things else would sepearate vs from the loue of God. Especially if among those many things, we take notice of those that follow: *Angels, Principalities* and *Powers*. These are the mightiest creatures of all, and yet these cannot sepearate vs from the loue of God. Now if these that excell in power cannot sepearate vs, how can any lesser, and inferior powers sepearate vs? But here also we must carefully and humbly acknowledge, that we haue no defence, safetie & securitie against these mightie powers, but the prevayling power of God, which assisteth those whom he loveth, and makes them conquerors. For these are the sonnes of *Anah*, of whom it is said, *who can stand against the* Nom. 14.8. *Sonnes of Anah*. This is the strong man whom none can bind but one that is stronger then hee. And indeede this is the very cause of our overcō-

1 Ioh. 4. 4.

1. Cor. 1. 21.

ming if we beleue *S. Iohn*, Because he that is in us, is greater then he that is in the world. Therefore Gods constant loue is still to be lookt vnto, as the only cause of our safetie, which keepes our wills by grace against these over mightie enimyes; and wretched were we, if our wills were put to keepe themselues by grace. For then if we were but as *Adam*, these principalities & powers would preuaile with vs as with *Adam*, especially having a body of sinne about vs which he had not. But the only cause of our standing against these principalities, vnder whom *Adam* fell, is the constant loue & purpose of God, by that as *S. Paul* saith, *we are more then conquerours*, and thence it is that Principalities and Powers cannot separate vs from the loue of God. And as by this constant loue of God we are constantly and safely preserved from separation and Apostasie, so let our constant safetie euer acknowledge this constant loue and purpose of God to be the cause of it. But both this safetie and the cause of this safetie the teachers of Apostasie do deny, so robbing God of the glory of mans stabilitie, and robbing man of the safetie and stability which he hath from God. Finally, that yet wee may know our selues to be fully and finally safe, the blessed Apostle is not cōtented to speake of safetie from separation and *Apostacy* onely in the present time, but he denyes Apostacy, both by future things, and in the future time. *Not things present, nor things to come &c. shall be able to separate vs from the loue of God.* Behold a finall and full perueurance in safety, for things present can not

not seperate vs, and things to come shall not be able to seperate vs, yea no other creature, that is, nothing can separte vs, and therefore not the *Arminians*.

A third way by which our Church in this Article doth teach Certaintie of *Saluation* is this: she saith that the *consideration of Election doth establishe in the Saints a Faith of their saluation to bee enjoyed through Christ*. For the Saint finding in himselfe the mortification and viuification of the Spirit, hence ascendeth vp to the knowledge view, and consideration of his Election, and from this constant Election hath a stable and sure Faith that hee shall enjoy eternall saluation in Christ. Now from hence plainly issueth this argument.

That saluation is certaine, whereof there is an established Faith.

But there is an established Faith of the *Saluation* of the Saints.

Therefore the *Saluation* of the Saints is certaine.

The first proposition cleareth it selfe by its owne light. For there is not an established Faith of vncertaine and fallible things; but of certaine. Yea if there were no other word but the word Faith, this Faith presumeth and presupposeth a certaine and infallible truth, for the object of it; and consequently in this place a certaine and infallible saluation of the *Saints*.

The second proposition is rayed plainly out of the words of the Article. For the consideration of Election is there said, vpon the view of Sanctification.

fication to establish a Faith of *Salvation* to bee enjoyed.

Wherefore I may conclude in the words of the ninth Article.

There is no condemnation to them that beleene and are baptized.

Which the Article of *Ireland* thus resembleth;

Num. 24.

Howsoever for Christs sake, there bee no condemnation to such as are regenerate and do beleene.

Mark. 16. 16.

The first of which is a position of our Saviour; *They that beleene and bee baptized shall bee saved:* They are not onely now in the state of *Salvation*, but they shall hereafter bee saved, yet he that beleueth shall not see condemnation.

Ioh. 5. 24.

And the other resteth on the saying of Saint Paul, who sayth that to the Saints there is no condemnation; *For the law of the Spirit of life which is in Christ Iesus freeth a Saint from the law of sinne and death.* Now if a Saint be free from death, who can make him a bondslave of death? This were flatly to affirme that which the Apostle denyes both here and elsewhere. *We haue not receiued the spirit of bondage to feare againe, but the spirit of Adoption; by which we cry Abba Father:* And if a sonne, then no more a seruant.

Korn. 8. 15.

Behold Saint Paul saith, *wee haue not receiued the spirit to feare againe,* who then dares to put vpon the Saints a spirit of bondage to feare againe? and Saint Paul saith by the Spirit of God *If a sonne, then no more a seruant:* And how dares flesh and blood to say, if a sonne, yet againe a seruant? But let vs stand fast in the libertie where with Christ hath made vs free, neither let vs againe

Gal 4 6, 7.

gaine

gaine bee intangled with the yoke of bondage; Let vs say with Saint Paul; once a sonne, and no more a seruant; once a sonne, and a sonne for ever. And indeede Christ himselfe saith, That a sonne abides in the house for ever; onely let vs remember, that Ioh. 9. 35, therefore wee are deliuered from this feare, and house of bondage; That being deliuered from our Luk. 1. 74. enemies wee might serue God without feare; In holinesse and righteousnesse before him all the dayes of our liues. Our safety is giuen vs mainly for an encouragement to holinesse: For hee that hath this I. Ioh. 3. 3. hope purgeth himselfe as God is pure.

And now that it may appeare, that I haue not wrested a briuate sense out of these publique Articles, let vs see whether the same truth hath not ben publikely taught by others.

There is a worke (formerly alledged) which hath this Title, *The Faith, Doctrine and Religion, professed, and protested in the Realme of England, and Dominions of the same, expressed in thirty nine Articles, the said Articles analysed into propositions &c.* This worke was made by a Chaplaine of Doctor Bancroft, late Arch-bishop of Canterbury, and to his Grace Dedicated. But it is well knowne Arch-bishop Bancroft did not fauour any Puritanicall or Schismaticall Doctrine, neither is it to be thought that his Chaplaine, would or durst offer any such vnto him. Neither is it to bee beleeued, that hee would bee so shamelesse as to say to the same Arch-bishop, in his Dedicatorie Epistle, That these Propositions *she* (that is the Church of England) publikely maintaineth, if there had ben a

by Puritani call Doctrine maintained in them;
 Now this Waier, having rayled a Proposit-
 on upon these words of the teuenteenth Article,
 (constantly decreed) he interreit

under them do they from the word, which shew-
 but has the its generall may fall from the Grace of
 God, may destroy the Temple of God, and be broken off
 from the True Christ Iesus.

The same Doctrine is proved by other Ari-
 cles, more plainly and punctually unfolding
 what was in the former Articles, truly and really
 contained, though not so manifoldly, nor seve-
 rally expressed. Neither were these Articles
 (commonly called the Articles of Lambeth) ap-
 proved by obscure, private, or Schismaticall per-
 sons, but by chiefe Fathers of this Church in Emi-
 nence and Authoritie. John Arch-bishop of Canter-
 bury, Richard Bishop of London, Richard elect Bi-
 shop of Bangor, Doctor Whitaker, and other most lea-
 ned Divines.

In these Articles wee find the points of Free E-
 lection, Finall perseverance, and Certainty of Salvati-
 on embraced by the Fathers of our Church; and
 particularly in these which follow.

The cause which moved God to predestinate some to
 life, was not the foresight of their Faith; or of their
 Perseverance, or of their Good workes; or of any thing
 else which is to be found in men predestinate, but
 Gods mere good will and pleasure.

A true, lively, and iustifying Faith, and the Spirit
 of God which sanctifieth, is neither finally, nor tota-
 ly extinct in the Elect, it failes them not, it forsakes
 them not.

A man truly faithfull, that is, a man that doth wish
Faith that iustification may be assured by Faith of the Re-
mission of his finnes, and of his eternall Salvation
through Christ. w^{ch} new bloud y^e shedd, y^e shedd

And now if I should undertake to bring forth
the sayings of those Doctors and Fathers of this
Church that haue taught the Perseuerance of the
Saints and Regenerate, and the Certainty of Sal-
uation ensuing this certaine Perseuerance, multi-
tude would overcome mee, and exceede the
bounds, both of this worke, and the Readers
patience. And yet it is also almost an equall diffi-
culty to shew any number that haue publickly
(without the cry of the Country) maintained the
contrary Doctrine; That is, the Apostasy of Saluay
and the Mortality of the (Immortall) seede of Gods
And though some would faine seeke shelter vnder
the shadow of Dr. Overall, yet hee doth not on-
ly leaue them open to stormes, but his owne drops
doe fall downe and batter them. For in the Great,
Famous, and Royall Conference at Hampton Court,
he is recorded thus to say for Tottall and finall Per-
seuerance. *For as hee saith to quene Elizabeth, it is not his*

Those which were called and iustified according to
the purpose of Gods Election, howsoeuer they might
and did sometimes fall into greivous sinnes. Yet did
overall, ashen T O T A L L from all the graces of
God to be keptly destitute of all the parts and SEEDS
thereof, nor F I N A L L from iustification.

But to see some bounds ynto boundlesse abun-
dance, and to auoid both tedious multiplicitie
and meere penurie, I will bring forth some few

of our Doctors, as a patterne of the rest; Men that cannot bee accused for want of skill to know the Doctrine of our Church, nor I thinke of dishonesty, that they should want will to shew it; and most of them were dead before late questions, and dead men are commonly very vnpartiall Iudges.

Doctor Robin-
son Bishop of
Hereford.

The Councell of Trent, even that sinfull Councell, in one Canon saith thus, &c. And in a third Canon thus. If any man shall say with a firme Certainty, that he shall haue this great gift of Perseuerance to the end, vntill he hath learned it by some speciall Reuelations, let him be accursed. Vnto which three wicked Canons &c. Where this Reverend Father sheweth it to be the Doctrine of Trent, and withall a wicked Canon, which teacheth this doctrine, that a man cannot be certaine of sinall perseuerance. Expol. on the Creed.

Again. By the spirit of Adoption, and effects of Gods grace agreeable, we may haue certaine knowledge, that we shall inherite Gods Kingdome, which none shall doe but they that continue to the end, and were appointed vnto it, before the beginning of the world. Abide.

When it pleaseth him to addeth but, He abideth for ever. (that is the Holy Ghost, Ioh. 14. 17.) this comforteth beyond the reach of either penne or Heart. For hereupon it followeth; that so sure is our saluation with him in that eternall joyfull Kingdome, that we cannot fall from it finally. For this blessed Spirit is the pledge of our inheritance, whereby we are sealed vnto the Day of Redemption: He therefore abiding with us for ever, needes must we be sure of that wherof he is a pledge

pledge and an earnest given, which is the very peace of God that passeth all understanding. O sweete office therefore of a blessed Spirit. And O thrice blinded men with darknes of Rome, that will teach vs to doubt of our Saluation. We haue this Spirit as a pawne, and the promise of his abode for euer with vs, though the times may come through greivous temptations; that wee may not thinke so for a while. Ibid.

where Finally Hee (that is, the Holy Ghost) is lost, he neuer was by Sanctifying grace. Ibid. Whence issues a plaine conclusion, wheresoeuer the Spirit was by Sanctifying Grace, there hee is uot finally lost.

As for the Blisse and Glory of Heauen, though yet wee know it not, yet we know that God hath giuen to vs, ^{Doctor Abbas} the interest & Title of it already, and by Faith do stand ^{Bishop of Salis-} assured through the Spirit, that hee will in due time giue vs the full sight and fruition of it. And a little after out of S. Austin, De prædest: Sanct. cap. 17. He calleth and iustificieth none but whom hee hath prædestinated vnto glory, and therefore it followeth, that he giueth them perseuerance, for the attainement of the said Glory. Certaintie of Saluation against D. Bishop.

The same S. Austin saith to his hearers, If there be in you faith which worketh by loue, even now yee belong to them that are prædestinated, called, iustified. Nowe sith the faithfull by S. Austens indgement, doe belong to them that are prædestinated, called, iustified, it followeth by Saint Austins indgement, that they are to be assured, that they belong to them that shall be glorified, and therefore shall certainly perse-

In Psal. 148.

were; because whom God hath predestinated, called, justified, them he hath glorified, as the Apostle saith, and therefore doth S. Austen will the faithfull man to be laene that he shall live for ever.

De person. Sancti.
orum.

But I neede not to insist much on particular sentences of this Right Reverend and learned Father of our Church, seeing hee hath whole Discourses, of *The Certainty of Salvation, and of the Perseuerance of Saints*; to which I would rather remit the Reader, that he may quench his thirst in the Fountaine it selfe. Only I advertise him, that in the Epistle Dedicatorie to *His Maiesty* (then Prince of Wales) there is a complaint of some of our Divines, that following the by-pathes of *Arminius*, *Dogmate etiam destruant Articulos Religionis, quos prius propria manu confirmant*. Wherein this Reverend Bishop sheweth vs, that *Arminianisme* (whereof falling from sainctship the grace of regeneration is a part) is the way to destroy the *Articles of Religion*, And if a Minister write *Arminianisme*, he writes against those Articles, which he hath confirmed by his owne subscription and writing. So vpon the matter the same hand writes forward & backward, for and against the same things, yea contrarily & against it selfe. Suffer me also to obserue another saying in the very entrance of that worke. *Reperitur est &c. There is found one Bertius, a false teacher of Leyden, who was not afraid to set forth a booke execrable in the very Title of it. OF THE APOSTACY of the SAINTS: a man as it seemes of the Schoole of Arminius, whom also the Vortian libertie of Prophecying (that is, a licentiousnes that growes much* against

against well established Religion) hath transported and persuaded him, that out of an itch of Novelty, and most waye desire of singularity, he should depart from the received sentence of our Churches. Wherein it may evidently appeare in what contrarietie to the Doctrine of our Church, standeth or rather falleth, this Apostacy, and falling away of the Saints.

Doctor Fulke.

Augustine saith not, That no man can bee sure of perseverance &c. But of perseverance he affirmeth. ca. 10. De Corp. & Gea. To the first man which in that world wherein he was made right, had received that he might not sicke, that he might not dy, that he might not forsake that God, an ayde of perseverance was given, not whereby it should come to passe, that he should persevere, but without which hee could not persevere by freewill. But now unto the Saints predestinated by the Grace of God, unto the kingdome of God, not onely such an ayde of perseverance is given, but such that even perseverance it selfe is given to them; not only that they cannot persevere without this gift, but also that by this gift they are not but perseverant. For he not only said, without me yee can do nothing; but also he said, Yee have not chosen me, but I have chosen you, and have appoynted you; that you may goe & bring forth fruite and that your fruite may abide. By which words hee shewed, that he had given them not onely Iustice, but Perseverance in it. For when Christ so appointeth them, that they goe and bring forth fruite, and that their fruite should abide who dare be bold to say, peradventure it shall not abide? All Christians therefore ought to be assured that they shall remaine in the Vine, keepe his Commandments

mandements, and such like conditions as be required of them. For as S. Augustine saith, He that maketh men good, maketh them also to persevere in good. Aunsw. to the Rhemist, Testa. See more there upon Rom. 8.

Doctor Field.

He held of the Angels, so many as he was pleased, and suffered them not to decline, and goe a side with the rest, and raised up and senced out of the Masse of perdition, whom he would amonge the sonnes of men. The Angels now confirmed in Grace, and those men whom in the multitude of his Mercyes, he delivered out of the State of condemnation, and reconciled to himselfe, doe make that happie societie of blessed ones, whom God hath loved with an everlasting Love. This Societie is more properly named the Church of God, then the former consisting of men and Angels, in the state of that integrity wherein they were created, in that they which pertaine to this happy company, are called to the participation of Eternall happinesse, with the calling of a more mightie, potent, and prevailling Grace then the other. For whereas they were partakers only of that Grace, which gave them power to attaine unto, and continue in the perfection of all happie good if they would, and then In tanta felicitate, & non-peccandi facilitate, in so great felicity, and facility of not offending left to themselves to do what they would and to make their choise at their owne perill, These are partakers of the Grace which winneth Infallibly, holdeth Inseparably, and leadeth Indeclinably, in the wayes of eternall blessednesse.

Without which efficacy of Grace winning Infallibly, holding Inseparably, and leading Indeclinably, no

man euer attained to Salvation; of which who so is partaker shall undoubtedly be saved. Of the Church. Lib. 1. cap. 3. & cap. 17.

This holy, reuerend and greatly-learned man, in his way to the Church hath a Digression, with this Title. Digress. 2. 41. Intreating of Predestination, and Free will as the Protestants hold them; and shewing that their Doctrine concerning those points doth neither make God the Author of sinne, nor lead men to be careless of their liues, &c. And indeede hee excellently proues what hee vndertakes, in this Digression.

Perseuerance in Good, beginneth not in the Will, but in Gods protecting Grace, that upholds the will from desisting: whence it followes that to euery new worke, the will needes a new Grace, as Organs giue sound no longer then while the bellowes are blowing. Against this our Adversaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needs he ordinarily a new Grace to excite him, but only to helpe him; And in case of falling into sinne, when it is said, the will cannot cooperate to rise againe, the meaning is, that it cannot doe it so easily. And this he calls Animpious Blasphemy, and saucuring of Pelagianisme. Digress. 42.

The Title of another Digression (43) is this: Proving that Gods children without miracles or extraordinary Reuelation, may be and are infallibly assured, that they haue grace, and are in the state of saluation.

There wee read in the Digression it selfe: The manner how we know we haue grace, and shall be saved,

is by the meanes of the Holy ghost, whose worke it is to assure vs (I thinke then it is the euill spirits worke to take away this assurance) the which he doth, first, by producing in vs the effects of saving Grace, and Prædestination, which is the constant reformatiō of our life within and without. whereupon it followes that he which giues himselfe effectually and stedfastly to a godly life, may infallibly bee secured thereby of his Salvation, because God whose promises are infallible, hath promised saluation to all such. Where the Reader may note, That the constant Reformation of our life is an effect of Prædestination, and a worke of the Spirit. Now if this constant Reformation be wrought in vs by the Spirit, and is giuen to vs as a fruite of Gods constant Decree of Prædestination, how can wee fall away? for a constant Reformation and falling away cannot stand together; But here we see Gods Spirit giues vs a constant Reformation of life, and therefore falling away is excluded.

A little after. Stapleton confesseth, that Saint Paul pronounceth the same certainty of other mans saluation, that he doth of his owne. And therefore wee may haue assurance of Grace and Perseuerance as well as he had. For in diuers places hee shewes, that he was assured of Gods Spirit, and Grace, and eternall life. You shall heare what the ancient Fathers say touching this matter: Macarius saith, Although they are not as yet entered into the whole Inheritance prepared for them in the world to come, yet through the earnest which they now receiue, they are as certaine of it, as if they were already crowned and reigning &c.

Bernard

1 Cor. 7. 40.
Rom. 8. 38.
2. Tim. 4. 8.

Bernard saith : *who is iust but hee that returneth
loue to God who hath loued him? which is done when
the Spirit by Faith REVEALETH to a man the
eternall PVRRPOSE of GOD concerning his PV-
TURE SALVATION.*

Doctor *Reynoldes* was a man indifferently well
esteemed by some for his learning in the place
where he lived, and not accused by any that I
knew for not being orthodoxe in any point of the
Doctrine of our Church. Yet *Salomons* saying is
true, *That the Race is not to the swift &c, neither is
fauour (still) to men of skill.* Wherefore as when
a Countrey-Gentleman would borrow money in
this Citie, though his estate be neuer so great in
the Countrey, yet commonly hee must haue a
Citizen bound for him that is knowne to the Cit-
tie, so since Doctor *Reynoldes*, though well knowne
for his learning in the place where he lived, yet
perchance may sayle to haue trust among some
men, I must take leane to get a surety for him,
even one that is liuing, and whose words I thinke
will be taken in the Citie.

The man whom I produce to giue his word for
Doctor *Reynoldes*, is Doctor *Francis white* Deane
of *Carlile*. I haue already indeede produced him
for a witnesse, but now I produce him for a sure-
ty; yea since he can here be a witnesse also, let
him be both a witnesse and a surety.

First therefore, I take him as a witnesse of *Per-
seuerance* in that which I formerly cited out of
him, *That our Tent concerning Prædestination is no
other then what Saint Austen and his Schollers main-
tained*

tained against the Pelagians. Now it may plainly appeare by diuers of Saint *Austen* workes, that the Prædestination taught by Saint *Austen*, gaue to the prædestinate, an infallible perseuerance, a perseuerance by which a Saint could not but perseuere. And that I may not send away my Reader presently to reade or buy the workes of Saint *Austen*, let him but looke backe to the allgation of Doctor *Fulke*, and there hee shall plainly see that which here I tell him : so that thence will arise a plaine Argument.

The Tenet of our Church concerning *Prædestination*, is the Doctrin of Saint *Austen*.

But the Doctrin of Saint *Austen* teacheth a *Prædestination*, that giues a sure and infallible *Perseuerance*,

Therefore the Tenet of our Church teacheth *Prædestination* that giues a sure and infallible *Perseuerance*.

Neither may a man dare to meddle with any thing but the Conclusion, for the former proposition is guarded by Doctor *White*, and the second by Saint *Austin* and Doctor *Fulke*.

But Doctor *White* comes somewhat neater, and proues that *A member of Christ*, and the *Catholicke Church in the Creede* (which consists of the true members of Christ) can neuer fall away ynto damnation, and therefore must needs be possessed of finall perseuerance.

Reply to Fisher That Church (or the Catholicke Church in the Creede) hath remission of sinnes, and life eternall, and passeth not to Hell. Ioh. 10. 28. Aug. de Doct. Christ. lib. 3. cap. 32. Again:

Againe: *The testimonies of Saint Austen obiect- ed by the same Aduersary, which are, That the Catho- licke Church is the Body of Christ, whereof he is the Head, & that out of this Body, the Holy ghost quickneth no man, make altogether against Himselfe. For none are visall Members of Christs mysticall Body, but Iust and Holy persons. And it is the same Fathers Doct- rine, Impij non sunt revera corpus Christi. Wick- ed persons are not in Deed & Verity the Body of Christ.*

And in another place, In corpore Christi non sunt, quod est Ecclesia, quoniam non potest Christus habere membra damnata. They are not in Christs Body, because Christ C A N N O T haue D A M N A- B L E Members.

Thus are Christs members sure of Saluation, because safe from Damnation, they cannot bee Damned, therefore they must be saued, and I thinke that they will not deny that finall perseue- rance is an inseparable companion of Saluation.

And now we come to another place in the same worke, which though it begin in *witn-ssing*, yet it ends in *Suretyship*.

It (that is still The Catholicke Church in the Creede) is the Church builded upon the Rocke, against which the gates of Hell shall not preuaile either by Heresie, Temptation or Mortall sinne. Matt. 16. 18. Matt. 7. 24. And if it be a meere fancy to hold this, then Gre- gory the great with many ancient Fathers, were fan- tasticks, for teaching in this manner. Which to make good there are many citations adioyned. Aug: de Ciuit: Dei. lib. 20. cap. 8. Nunquam ab illo calo- ni seducetur predestinata & electa ante constitu-

tionem mundi. Origin : Trac : 1 in Mat : V num.
quodque peccatorum &c. portæ sunt Inferorum.
Vna Inferorum porta vocatur forcatio. Cū mul-
tæ sunt, neque recenseri numero possint infero-
rum portæ, nulla porta Inferorum valet aduersus
petram aut Ecclesiam quam Christus super illam
ædificat. Gregor: Moral. lib. 28. cap. 6. Sanctam
Ecclesiam de Sanctis in æternum permansuris cō-
structam, nullis huius vitæ persecutionibus su-
perandam Ipse super quem ædificata est eviden-
ter ostendit, cū ait, Portæ Inferi non præuale-
bunt aduersus eam. Ambr: in Luc. lib. 2. cap. 3.
Bern : in Cant : serm: 78. Dr. Raynold, de
Script : & Eccles. Thef. 4. *confirm the same as
large.*

ibid.

Thus are we referred to Doctor Reynolds by this
learned man, and therefore wee may safely passe
on to see what he sayes. Neither is this Reference
meerely generall and large, but punctuall to this
very point of the *finall perseverance of the Saints*. A
more generall commendation hee hath besides of
this same worke; when he sayes. *The Adversaries
hane made no Reply to Doctor Reynolds Theses.*

Doctor Rey-
nolds.

*Neither are any endued with sanctification, but
those whom God hath Elected that they should be saints:
And to true Sanctification Iustification concurrith.
But God Iustifieth only the Elect, and Iustifying Faith,
by which the Hearts are purified, is the Faith of the
Elect of God — The wicked are not beleeuers in the
Apostolicall use of that word. For whosoeuer belee-
ueth shall bee saued, and the end of Faith is the sal-
uation of the soule. And howsoever they may bee cal-
led*

led beleaguers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ. For those that are Redeemed, are made Kings and Priests vnto God, which is the proper prerogative of Saints. And they that are grounded upon Christ, haue built houses grounded upon the Rocke, which shall neuer fall. Theſ. 4. Which is the very same wherevnto D. white referred the Reader. The same Doctrine of Finall perseverance, is againe confirmed, in the *Apologie* of these *Theses*.

As Christ being raised from the dead, dyeth no more death hath no more power over him, so the iustified man being allyed to God in Iesus Christ our Lord, doth necessarily from that time alwayes liue, as Christ by whom he hath life liueth alwayes. I might if I had not
 Master Hooker.
 Ioh. 14. 19.
 other where largely done it already, shew by many and sundry manifest and cleare proofes, how the motions and operations of life, are sometimes so indiscernable, and so secret, that they seeme stone dead, who notwithstanding are still a liue vnto God in Christ. For as long as that abideth in vs, which animateth, quickneth, and giueth life, so long we liue, and wee know that the cause of our Faith abideth in vs for euer. If Christ the Fountayne of life, may flit, and leaue his habitation, where once he dwelleth, what shall become of his promise, I am with you to the worlds end? If the Seed of God which containeth Christ, may be first conceived, and then cast out, how doth S.
 1. Pet. 1.
 Peter terme it immortal? How doth S. Iohn affirme
 1. Ioh. 3. 9.
 It abideth: If the Spirit which is giuen to cherish & preserve the seede of life, may be giuen and taken away, how is it the **EARNEST** of our **INHERITANCE** untill Redemption? If

If the Iustified erre as he may, and neuer come to understand his error, God doth saue him through generall repentance, but if he fall into Heresy, he calleth him at one time or other by actuall Repentance; but from Infidelitie, which is an inward direct denyall of the foundation, he preserveth him by speciall providence for ever. Discourse of Iustification.

Thus haue the Fathers, and Doctōrs of our Church, plainly shewed the Doctrīne of our Church. And this last witnesse, (a man beyond all exception of Schisme or partialitie, the enemyes of this Doctrīne being Iudges) hath strongly confirmed and established it. Yea, he hath cut off that *Goliaths* Head, which commonly marcheth against the host of God, to terrifie them out of their assurance of Finall perseverance, and certaine Salvation. For he sheweth that the truly iustified, after their errors, are saved either by generall or actuall repentance, but from *Infidelitie & Fundamentall Errors*, they are preserved for ever. And Doct. Overall, seemes to ioyne in one harmonie with this doctīne of *M. Hooker*, saying the like for Errors of life, that this other did for errors in beleife. In the Conference at Hampton Court, these are his words, *Those which were called and iustified according to Gods purpose and Election, howsoever they might and did sometimes fall into greivous sinnes and were in time renewed by Gods Spirit vnto a lively Faith & Repentance, and so iustified from those sinnes, and the wrath, Curse & Guilt annexed thereunto.* So that the obiection now adayes vrged, was long since prevented with an answer, and should haue kept silent

the

the mouth of it being stopped. For to what purpose is it to aske and object, *what if a iustified man commit a great sinne, and dye without Repentance?* When it hath ben answered long since, that Iustification hath such a Repentance annexed to it, as shall suffice to wash away the guilt and wrath of those Errors and sinnes into which the iustified shall fall. If true Iustification and sufficient Repentance, goe still together and be not separated, what a strange question is that, which rayseth an obiection from Iustification separated from Repentance? is it lawfull for them to make a Iustification of their owne severed from Repentance, & to raise an obiection thence, against our iustification, conioyned with repentance? This is a mere deceit to argue from things ill divided, against things well conioyned. Yea cursed are they that put asunder what God hath knit together. King James said in the Conference at Hampton Court, *It was hypocrisie, and not true iustifying faith, that was severed from Repentance.* If then true Iustifying Faith and Repentance, be not severed, their argument against perseverance taken from iustifying Faith, severed from Repentance, is a mere imaginarie and fantasticall argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the separation which is only in their owne braines, and not in the thing. So had the Ambassadors and most hope of such an argument is only this. If such a thing were that indeed is not, then that would not be, that indeed is. If iustifying faith were wholly severed
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from Repentance as it is not, then perseverance would not be Perseverance. Wee haue scene out of *S. Augsten*, Our Church and Doctors, that the same Election which Decreeeth to the *Saints* glory and Salvation, Decreeeth also perseverance.

Now Perseverance, must needs haue that sufficient Repentance without which it cannot be perseverance. And therefore the same Decree that decreeth Perseverance, must needs also Decree that Repentance, without which Perseverance cannot be. And indeede one and the same Seede of God (Decreed to all the Elect) is an immortall seede, both of repentance & perseverance. Briefely then, though a man were to be excluded from Salvation, for not performing a condition, yet if he be sure to performe the condition, hee is still sure of Salvation.

As on the other side, if he be sure of Salvation, then is he sure to performe the condition without which he cannot be sure of Salvation. Now those whom our Article saith, God hath constantly Decreed to bring to Salvation, they are sure of Salvation. And therefore are they sure of that Repentance, and all other conditions or qualifications, without which they cannot be sure of Salvation. Perchance the same matter in *Mr. Hookers* words will be of more authoritie. *Our Saviour* when he spake of the sheepe effectually called, and truly gathered into his fold, I give unto them Evernall life, and they shall never perish, neither shall any plucke them out of my hands, In promising to save them, he promised no doubts to preserve them in that which

Discourse of
Justification.

which

which there can be no Salvation, nor also from that by which it is recoverably lost.

But in a second place, let the questioners give mee leave to aske them a question, whether in this their damning of men regenerate, that doe not particularly repent for every great sinne, they doe not bring in a Doctrine of despaire? For if one of these great sinnes euer happen to be forgotten, it is the very case of sinne against the Holy ghost: There remaineth no more sacrifice for sinnes, but a certaine fearful looking for of Iudgement and fiery indignation.

A sinne forgotten, cannot be forgiven. There is no saluation without particular Repentance, nor no particular Repentance without particular Remembrance; Again we know that some lye in an innumerable variety of great and horrible sins, such as Saint Paul reckons, 1 Cor. 6. 9. Now if these men after come to repent, it is impossible for them to remember their numberlesse particular sinnes which they haue committed, and to apply to them a particular repentance. Then by the same reason it seemes to mee it were impossible they should be saved. But if God accept a generall repentance of them, it were good to bring some place of Scripture which saith that others cannot be saved in case of forgetfulnesse, by generall repentance. It is the saying of Doctor *Francis White*. The promise of Remission of sinnes is conditionall, *Esay* 1. 16. 17. &c. and the same becommeth not absolute untill the condition be fulfilled, either actually, or in desire, and preparation of the minde. Now if that desire and preparation of the minde to Re-

Heb. 10.

Reply to Fisher.

penitance will serue; surely I thinke there is no child of God, that hath not had a full desire and purpose to repent of all his particular finnes; and and especially the great ones. Yet we find in them by experience a preparation and readines of mind to actuall Repentance. *David* having his sinne plainly discovered to him, presently falls to Repentance; and is presently released of his sinne. And *Hesekiah* being convinced of his sin in pride, presently accepteth the chastisement of his sinne, and his humbling immediately followeth in the Text. And *Peter* when he had denyed Christ, as soone as Christ looked vpon him, hee went out and wept bitterly. Whence it appeareth, that the seede of Repentance in these great falls of the Saints is not dead but sleepeth; it lyes in the earth during this winter of grace, being ready to bud, as soone as the frost of Tentation is dissolued, and the Sunne of Righteousnesse warmeth it with a new accessse, and increase of beames and heat. And here I thinke it is worth the obseruing, that there are certaine sins that are certainly knowne to be finnes, yet while the strength of tentation is vpon the Saints, they partake very much of the concealement of secret sins. For the same lust and corruptiō that preuaileth vpon the Will of a Saint to doe so great a sinne against which his Will was determinately bent and resolved, casteth also very commonly a mist on the vnderstanding of the same Saints, that the thing formerly appearing out of measure sinfull, now doth not looke like a sinne; for the flesh hauing darkned the vnder-

standing

1. Sam 12. 13.

2. King. 20. 19.

Luk. 22. 61.

standing for a season; that appears not in the
 shape and odiousness of sinne to the flesh, which
 most plainly and evidently appears sinfull, being
 seen by the Spirit. And therefore a Saint after
 a great sinne, when hee comes truly to discern it,
 is like a man awaked; awaked I say out of a slum-
 ber of the flesh, wherein his eyes were closed, and
 hee saw not sinne to bee sinne, and awaked into
 the light and sight of the Spirit by which alone
 a man spiritually discerneth. So *David* had neede
 of a plaine similitude, to convince him of a sinne
 that was in it selfe plaine enough, but no doubt
 by lust so couered and hid from appearing in the
 true shape of sin, that before this discovery, which
 awaked the Spirit in him, he had not the full and
 true sight of the odious and vgly face of his sins.
 Briefly *Nazab*, who dyed in his sinne, was saued or
 damned. I thinke no man will be so cruell as to say
 he was damned; wee see he had a good affection
 to the Arke of God, and no doubt a good loue to
 God, for whose sake hee loued the Arke, but his
 good loue was ill managed, and the wrath of God
 came vpon him, because hee serued that God in an
 ill manner, whom no doubt hee loued, with a good
 zeale and affection. Now if *Nazab* was saued, by
 this Doctrine hee must actually repent of this sin,
 which was so mortall to him. But first we reade
 of no such actuall Repentance, and next the sud-
 denesse of the stroke may seeme to preuent it.
 But on the other side, if hee did actually repent,
 then may any Saint else be thoughte actually to re-
 pent, and so this question is againe needelesse, as

Reg. 2. 21.

before it was proued to bee absurd. And surely hee which gaue *Iezabel* that seduced the seruants of God, *a space to repent*, may be thought to be at least as gracious to the spouse of Christ, (his Saint and members) euen to giue them the *space to repent*, to whom wee know he hath giuen the grace to repent.

Thirdly, this question is grounded on the Popish distinction of sinnes mortall and veniall: A distinction which Doctor *Francis white* in his *Orthodoxe*, hath with sound reasons and allegations mightily battred. There it is said by him *That Concupiscence is as verily sinne as Adultery*; And that there is a plaine Commandement against it; now the breach of any Commandement (especially the body of it) must needs bee mortall. So when a man couets his neighbours wife, yea his neighbours oxe, hee hath mortally sinned. Hereupon appears a diuers fault and mischief of this question or obiection. First a man is in perpetual feare & torment, because such lusts do so often arise in him. Secondly, this obiection hath but only vanity or nothingnes in it. For it is an argument raised out of nothing, and nothing in the hands of the creature will make nothing. The distinction of sins into veniall & mortall is nothing, for euery sinne is mortall. Death runs along with the whole breach of the Commandements; *Cursed is hee that continueth not in all things which are written in the booke of the Law to doe them.* Now if the curse and wrath of God bee annexed to the breach of any part of the Law, surely the breach

Deut. 27. 26.

of

of any part of the Law makes a man subject to wrath and consequently to death. *For the wages of sinne (euens of all sinne without exception) is death.* Rom. 8. 23.

Now if all sin bee mortall, and the mortallnesse of sin be the reason of the incompatibility of grace and saluation, then euery sinne and breach of the Law is incompatible with grace, and so a Saint may fall from the state of Grace many times in a day; and many times in a day hee had neede to be againe regenerated. But on the other side, if they will allow Grace to stand with mortall sinne in the breach of one Commandement (as the tenth) they must be forced to allow it likewise in the breach of another; at least if they will allow Grace to be compatible with the mortall breach of one halfe of a Commandement, they may be inforced to allow it in the breach of the other halfe. For mortallnesse of sin being the cause of incompatiblenesse with Grace, this mortall sinne running all along through the whole breach of the Commandement, the effect of incompatibility must needes runne along with it throughout the whole breach of the Commandement. Or else is Grace may stand with the breach of one halfe of the Commandement, so may it stand with the breach of the other halfe; except men will stint the Grace of God, and say it cannot reach home to overcome the whole breach of a Commandement, especially one of the second Table as that of Adultery, which is vsually reckoned one of their mortall sins. Yea it were fit that these sinners of Gods Grace, should giue vs a Table of all
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the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leaue to be veniall, and begin to be mortall; This seemes very necessary for the full discerning of a matter of so great consequence and concernment; as falling from the state of Grace; for without this knowledge a man may fall from the state of Grace by some sinne which he knowes not to be mortall, and then forgetting or neglecting it, there is an end of him, hee must be damned for euer. But to make such a Table by Scripture is altogether impossible, and without Scripture it is vaine and friuolous. How much better were it to say with the Scripture, That in the Iustice of God sinne and life are incompatible, euen any sin with life eternall. But by the Grace of God, sin & life are not incompatible; for God in his Saints leaues euen now a remnant of the body of sin, that often leades them captiue to the Law of sinne, and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, & the motions, yea single acts of the old remainder, doe not kill the whole mortall seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infixed habits, which are grounded in a godly nature; and an incorruptible seede.

But that I may shew them the cause of their mistaking, (which is the way to remedy it) I giue them to vnderstand; that their error comes from hence, because

Rom. 7. & 8.

2. Pet. 7
1. Pet.

because they doe not weigh these things in the
 Balances of the *Sanctuary*. They doe not weigh
 spirituall things, with the weights of the Spirit.
 For if in these vpright Balances, they did weigh
 sinne and grace together, they should find, that in
 the old man there being buds and leaues and
 fruites of sinne, sinfull thoughts, words, and acti-
 ons, and the like in the new man the buds and
 leaues and fruites of sin, cannot over weigh more,
 then the buds and leaues, and fruites of grace, but
 it is a reigne and whole body of sinne, that must
 counterpoise, & equall a reigne & body for grace.
 More plainly thus, one particular sinne, may pre-
 uent and cut off for the time some act of grace
 which should haue prevented it, but one act of sin,
 doth not cut off and expell, the whole new man
 and body of grace. The whole seede and roote
 of Grace is not digged vp, but by a whole body
 and reigne of sinne, and indeede this whole reigne
 of sinne, is absolutely a sinne which the Regene-
 rate cannot commit. There are diuers places that
 confirme this in the Scripture, yea diuers places
 in Saint *Iohns* first Epistle. I take notice of one:
Whosoever is borne of God doth not commit sinne, for
his seede remaineth in him, and he cannot sinne, be-
cause his seede remaineth in him. A regenerate man
 we know can sinne actually, but he cannot sinne
 in the full seruice of sinne: and euen our Saviour
 himselfe interpreteth the committing of sin, for
 the seruice of sinne, *whosoever committeth sinne is the*
seruant of sinne. But this seruice of sinne and the
 seede of God are incompatible, and therefore the

1. Ioh. 3. 9.

1. Ioh. 5. 4. & 18

Ioh. 8. 34.

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seede

seede of God still remaining in the Regenerate, (which the Apostle affirmeth) this raigne of sinne cannot stand in them with it. So are the Regenerate still safe, while single actuall sinnes do not destroy the whole seede of Grace, but only a whole seruice of sinne, from which the Regenerate are preserved, by the seede of God that remaineth in them. Briefly a remaining seede is neuer lost, neither by actuall sins which are committed, which doe not ouerweigh and preuaile against it, nor by a body of sinne, which the seede of God remaining for euer excludeth.

And hereupon in the second place these men may also plainly perceiue their error, in saying that a Saint by some actuall sinne is in the whole state of damnation. For the seede of God remaining in the Regenerate, hee cannot be wholly in the state of wrath & damnation, for there is something in him with which God will not be angry, euen the remaining seede of God. But you will aske me perchance, Is not God angry with sinnet Yes, and very angry with a very great sinne; but yet his whole wrath doth not arise when there is a seede of Grace that abates the wholenesse of his wrath. Therefore let vs againe set vp the balances of the Sanctuary, and as before we laid the whole seede of Grace in one balance, against one single sinne in the other balance: so now let vs lay the seede of Grace together with some single sin in one balance, and the whole or full wrath of God in the other. And let vs withall know that our mercifull Father looketh vpon these balances through

through his beloved Sonne Christ Iesus, and then we shall soone finde that single sinnes ioyned with a seede of Grace, will not draw, moue, and counter-weigh a whole and intire wrath. God beholding a Son of God (though with some sin) through that first Sonne in whom hee is will pleased doth not suffer his whole displeasure to arise vpon him. There are drops of wrath (as *Hierome* notes) and there is a hot wrath, *Psal: 6.* And there is a whole displeasure, *Ps: 78. 38.* Now these drops of wrath may be vpon lesser sinnes, yea a hot wrath, may be vpon a Saint, for greater sinnes, but a whole displeasure is not vpon him, except he had a whole reigne of sinne; and from that (as I shewed before) a Saint is preserved. For there is still a seede of Grace remaining, and with that seede God cannot be angry, yea he still loueth it, and where this loue remaines, there the wholenesse of wrath is abated, so much as is the measure of his remaining loue. Neither is this without the word of God. For God himselfe, when he hath said, of a Saint, *I will be his Father, and he shall be my Sonne; 2. Sam. 7. 14.* he saith also, *If he commit iniquity I will chasten him with the rods of men, but my mercy shall not depart away from him as I tooke it from Saul.* God when he was angry with *Iehosaphat*, Hee told him by the Prophet: *Shouldst thou helpe the vngodly &c. Therefore is wrath vpon thee from the Lord.* Yet withall God forgat not the seede of Grace in his heart. *Neuerthelesse there are good things found in thee, thou hast prepared thy heart to seek the Lord.* *3. Chron. 19. 2.* So though there be a measure of wrath, and God

in measure contend with these branches of sinne, yet the roote of grace remaining, *Grace also remaineth.* As long as the seede of God remaineth, so long vnion with God remaineth, and as long as vnion with God remaineth, so long a man is in the state of grace, and cannot be wholly in the state of displeasure. But as millions of sinnes lying vpon the Sonne of God, brought with them such a heauy displeasure of God, that in regard of the anguish and plague of it, to which he was deliuered vp, he cryed out, *My God, my God, why hast thou forsaken mee,* and yet as concerning vnion, God had not forsaken him: so also in the sonnes of God vnited to this Sonne, though for some single sins a great wrath may arise, and God in regard of outward feeling may seeme to forsake them, yet that vnion still remaineth, and whom God hath thus knit together, no man can put asunder. In Christ that became sinne for vs, all the sins of the Saints and vnion with God were not incompatible, wherefore sinnes and vnion with God are not incompatible. And though this vniō was Hypostaticall, and our a lower vnion, yet it is from that Hypostaticall vnion, that our vnion is deriued, and that vnion safegards and preserueth the vnion deriued from it. His vnion is the Rocke on which our vnion being built, that Rocke preserueth the Church vnited vnto it. The strength of Christs vnion, is (not the weaknesse, but) the strength of our vnion, and in his safe vnion our vnion is safe against the gates of Hell. And this is the very point that accuseth and conuinceth their horrible blasphemy.

Mat. 16. 18.

Mat. 7. 25.

Ioh. 14. 19.

Ioh. 17. 20. &c.

1 Pet. 2. 5. 6. 7.

blasphemy, that say we are no safer by vnion with Christ, who was God and man, then by generation from *Adam* who was but a man that had not vnion with God.

But perchance some will obiekt, this is a dangerous doctrine to be taught, That *Saints* cannot fall from the State of Grace. And why? Because men will presume. But let the obiektors remember, that the questiō is whether it be true or vntue, not whither there may be ill vses made of it. For if it be true, then this is iust *Gardiners* argument against whole relying on the merits of Christ, because the people would breake out at this gappe, and leaue buying of heaven with their owne merits. So might wee argue, that the Grace of God may not bee taught, because some turne it into wantonnes, nor men send their sonnes to the Vniuersitie, because knowledge puffeth vp. But let not Gods truth be muzzled up with carnall policy: especially let not truth bee denyed to bee truth, because flesh and blood makes ill vses of a spirituall truth.

But secondly, I deny that this doctrine is dangerous to breed carelesnes in obedience, yea, it is a spurre and encouragement vnto obedience. For if we consider how it is delivered, and to whom it is delivered, and with what cautions and conditions to be delivered, it will be found to be a doctrine most comfortable, and most advantagable, vnto holinesse. The vsuall manner of delivering it, is by the way of incouragement vnto Obedience. Euen the whole Law is inforced vpon this ground: *I am the Lord that hath delivered thee from the house*

of bondage, thou shalt haue no other Gods but me &c. which agrees iust with the song of Zacharie, *That we being deliuered from our enemyes might serue God without feare, in holinesse and righteousness &c.* In the next place we may consider, that this Doctrine only appertaineth to the Regenerate. To the only it can be so delivered, that it may bee received. Now the Regenerate haue in them a godly nature, a spirit of loue, and the loue of God being shewed and sealed to them, the spirit of loue in them is enflamed to a more feruent loue of God. And the more a man loues God, the more will he keepe his Commandements. So that it is most true which Saint Iohn speaks. *Hee that hath this hope purgeth himselfe, as God is pure.* But the cleane contrary is said by these men, *Hee that hath this hope, defileth himselfe as the Deuill is filthy.*

1 Ioh. 3. 3.

In the last place let vs take notice what cautions and conditions are annexed vnto this Doctrine. God knoweth our frame, and he seeth that by nature we are nothing but flesh. *Ioh. 3. 6.* And even after Regeneration there is a great remainder of the flesh even in the Regenerate. Now this flesh is apt to be puffed vp, not vpon this onely, but vpon any excellency of the Spirit, *knowledge, Revelation*, yea, vpon this *grace of God*, yea vpon *humilitie* it selfe. Therefore God hath certaine scourges for his children, to beate downe this flesh from presuming and exalting it selfe. about measure. *whom the Lord loveth he chasteneth, and he scourgeth every sonne whom he receiveth.* He hath scourges of diuers sorts, he scourges the in their estates, he

Hob. 12. 6.

he scourgeth them in their bodyes, he scourgeth them in their mind, yea in their soules themselves. He scougeth them by men, he scourgeth them by Devils, hee scourgeth them by good Angels, hee scourgeth them by his owne hand, even by hiding his face, by withdrawing his comforts, by sending terrors into their soules; so that no scourge almost is wanting but only Hell; yea there is not wanting a kind of temporall Hell, but only a Hell eternall. *David* is scourged with the death of the sonne of this sinne, with the rebellion of another sonne, with the rayling of *Shimei*, with an exclusion from the Royall Citie, *So that he wept as he went up, and* ^{1. Sam. 15. 16.} *had his head covered, and he went barefoote*, hee was called, *A bloody man, and a sonne of Belial*. And now I doubt not, but he was fully instructed by these scourges, to buy those sins, no more at this price; his flesh was so taken downe, that hee humbled himselfe vnder Gods chastisement, and accepted it: *Let him curse, for the Lord hath biddeu him*. *Solomon* also sinning was scourged with the scourges of men; *Haded the Edomite, Rezon the son of Eliadah and Iereboam the sonne of Nebat*. And *Hezechiah* ^{1. King. 11.} for the pride of his heart, had a fearefull scourge vpon his estate and posterity; *All that is in thine house shall bee carried into Babilon; And thy sonnes* ^{2. King. 20. 18.} *which thou shalt beget shall they take away, and they shall be Eunuches in the palace of the King of Babilon*. Briefly some are deliuered vnto Satan for the destruction of the flesh, *Paul* himselfe is buffeted by the ^{1. Cor. 12. 7.} *messengers of Satan, lest hee should bee exalted aboue measure, and the Corinthians not iudging themselves,*

are iudged of the Lord, so that some of them are sicke, and some of them asleepe. The terrors of God which I call a temporall Hell, shake the soules of the Saints hauing sinned, and grindethem into contrition: So they cry out, *There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. I am feeble, I am sore broken, I haue roared by reason of the disquietnesse of my heart.* Thus wee see to the Doctrine of *Assurance* are annexed remedies against Security and Presumption, so that it needes not an vntruth to deny it, but only discretion wisely to deliuer it. When the Doctrine of *Assurance* is taught, let these chastisements of God vpon the pride and security of Saints be deliuered with it; and then a spirituall Doctrine being deliuered with these correctiues and corrosiues of the flesh, will bee comfortably profitable to the spirit, and not hurtfull to the puffingvp of the flesh. The grace of God in a Saint seeing the goodnesse of the Lord sealed to him on the one side, and the terrors of the Lord on the other side, hath sufficient grounds of a full and awfull resolution, to serue God with reuerence and feare. It is the saying of an holy man neare 200 yeares since, *Doctus dono Gratia, & eruditus verbare subtractionis, &c.* A Saint being taught by the gift of grace, and by the Rod of Gods frownes and temporall desertions, takes heede of pride, takes heede of security. So it will be vnneccessary as it is vntrue to say that a son of God may be damned, for euen therefore are they scourged, that they may not be damned

damned, but that they may be receiued. They are
scourged with the scourges of men; but the mercy of Heb 12.
God is not taken from them; they are iudged of God, 1. Cor. 11:31.
that they may not bee condemned of the world.

But the same men that are so hard against the
 Saints, yet they are very kind to the Reprobates,
 and they that will not allow a particular grace to
 giue vnto the Saints a sure saluation, will allow a
 generall grace to giue vnto all. (Reprobates & all)
 an vncertaine saluation; Yea to speake the truth
 vnder the shew of a generall saluation, they giue no
 saluation at all. For man fallen will not stand; by
 that grace wherein man perfect did fall. To that it
 effectuell grace be taken away, saluation is taken
 away. But what say they? Christ dyed for all.
 True, but what of that? Therefore all men haue
 grace to bee saued by Christs death. A miserable
 inconsequencel. There can nothing follow but
 this, Therefore Christ gaue himselfe a sufficient ran-
 some for all. The ranstone is sufficient for all, it is
 offered to all, but all men do not receiue it. Man by
 his fall hath deprived himselfe of grace, by which
 hee may accept the promises of grace, so that his
 owne incapacity, hinders him from accepting this
 generall remedy. A King at his Coronation giues
 a generall pardon, yet this doth not proue that all
 men are able particularly to apply this generall
 pardon. There are some that thinke themselves
velles in Curia, and that they neede it not; some
 are negligent and carelesse of their estates, and a
 third sort are ignorant of it, and a fourth is poore
 and cannot sue it out. So in the generall pardon

Rom. 10.

offered in Christ Iesus, there are some *Inferiours*, as the Scribes and Pharises that thinke they neede is not, there are some that with *Esau* despise it for carnall prophaneesse, there are some that are hardened and blindned being ignorant of Gods Righteousnesse in Christ Iesus, though they haue it Preached, yea though they haue a zeale of God and such are the *Iemes*, and there are some that neuer heard of Christ Iesus, and they cannot sue out a pardon by beleeuing in him of whom they haue not heard. But this is the summe of the truth: Man being wholly fallen by Free-will though assisted with a generall and sufficient grace, lost his Free-will, grace and life eternall. God in his mercy giues a Saviour with a sufficient ransom for all the sinners of the world, that of all the world he may take whom he pleaseth, and by effectuall grace ioynethem to Christ in an eternall vnion of blessed felicity. If Christ had not dyed for all, God could not of all haue saued whom he pleased. If he had giuen effectuall grace to all, all would be saued, and then God had ben all Mercy, and no Iustice. If he had giuen effectuall grace to none, none would be saued, and then God would haue ben all Iustice, and no Mercy. But God purposing to shew both Mercy and Iustice, leaues some in the state of the fall, to which man voluntarily cast himselfe, and by effectuall grace ioyneth others to Christ vnto eternall saluation. His Iustice cannot be accused, but his Mercy ought to be magnified: And wee are infinitely more bound to God for his sure Mercies in that *Effectuall Grace*,
by

by which hee certainly saueth millions, then to
Arminians for their generall grace, by which they
 goe about certainly to damne all.

THE DOCTRINE OF THE Catholicke Church, of the certainty of Saluation.

THat the Temple of God, which is inhabited
 by the Spirit of the Father, and that the
 members of Christ should not be partakers of sal-
 uation, how is it not a most great blasphemy?

*Templum Dei in quo spiritus inhabitat patris, &
 membra Christi non participare salutem, quomodo non
 maxima est blasphemia.* Iræn. lib. 5. cap. 9.

To dye is to loose the hability of life, &c. But
 this doth not happen to the soule, for it is the
 breath of life; neither to the spirit, for the spirit is
 simple, and cannot bee dissolued, and is the life of
 them that receiue him.

*Mori est vitalem amittere habilitatem &c. Hoc au-
 tem neq; anima oruenit; status est enim vitæ; neq; spi-
 ritui, est enim simplex spiritus, qui dissolui non po-
 test; & ipse vitæ est eorum, qui percipiunt illum.* Id.
 Cap. 10.

We receaue a part of his Spirit, vnto the effect-
 ing and preparing of incorruption by degrees ac-
 customing, to receiue and carry God in vs; which
 the Apostle also called an earnest, that is, part of
 that honour which is promised to vs. of God.

Partem aliquam spiritus eius sumimus, ad perfecti-
onem

onem & praparaionem incorruptela, paulatim assue-
scientes capere & portare Deum, quod & pignus dixit
Apostolus, hoc est partem eius honoris, qui a Deo nobis
promissus est. Id. Cap. 11.

Clemens Alex. He that beleueth in the Sonne hath life eternall. If
thē we who haue beleueed haue life eternall, what
iemayneth beyond the possession of life eternall.

*Qui credit in filium habet vitam eternam. Si ergo
qui credidimus, habemus vitam eternam, quid reliqui
est ultra vita aeterna possessionem? Clem. Peda.
lib. 1. cap. 6.*

Hee saith, Thou art no more a seruant but a sonne.
If a sonne, then also an Heyre through God; What
then wanteth to a Sonne, when he is an Heyre?

*Nones, inquit, amplius seruus, sed filius. Si uero
Filius & heres per Deum, quid ergo Filio. deest post
hereditatem? Idem.*

Cyprian,

He that hath beleueed in his name, and is made
the Sonne of God, from that time must, begin,
both to giue thanks, and to professe himselfe the
Sonne of God.

*Qui credidit in nomine eius, & factus est Dei filius,
hinc debet incipere, ut & gratias agat, & profiteatur
se Dei filium. Cipr. de orat. Domini. num. 6.*

It is written, The Iust shall liue by Faith. If thou art
Iust, and liuest by Faith, If thou truly beleueest in
God, why, since thou art to liue with Christ, and
art secure of the Lords promise, dost thou not re-
ioyce, that thou art called (by death) vnto Christ?

*Scriptum est enim, Iustum fide uiuere, si iustus es,
& fide uiuis, si uerē in Deum credis, cur non cum
Christo saturus & de Domini pollicitatione securus,
quod ad*

ad Christum voceris, amplecteris? Id. de Mortalitate

Wee are enforced to loue the more, while it is granted to vs to know what wee shall be, and to condemne that which wee were.

Plus amare compellimur, dum & quod futuri sumus scire conceditur, & dammare quoderamus. Idem.

The soule knowing her owne safety, resteth in quietnesse reioycing in her hopes, so much not fearing death, that shee accounted it as the way to life eternall. *Hilary.*

Conscia securitatis suae ocio mens spebus suis lata requieuerat, intercessionem mortis huius usq; eo non metuens, ut etiam reputaret in vitam aeternam. Hilary. de Trin. lib. 1.

The *Chananiitish* woman, being now saued by faith, and **CERTAIN E** of that inward Mystery, and sure of her owne saluation.

Chananaea iam ipsa per fidem salua, & interioris certamysterij: salutis suae scilicet ipsa iam certa. Idem in Mathi. cap. 15.

By the Holy Spirit is giuen, a restoring into Paradise, a returne into the Kingdome of heauen, a recovery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once, to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laide vp for vs in the life to come; which in the meane time we doe enioy by **FAITH**, beholding that Glory as in a glasse. For if the **EARN E S T** be such, how excellent is the Perfection. *Eusil.*

Per spiritum sanctum datur in paradysum restitutio,

tio, in regnum celorum reditus, in adoptionem filiorum reuersio, datur fiducia Deum appellandi patrem, con-
sortem fieri gratia Christi, filium lucis appellari; e-
ternæ gloriæ participem esse; & ut semel omnia dicam,
esse in omni benedictionis plenitudine, tum in præfenti
hoc sæculo, tum in futuro repositurum nobis bonarum,
quibus interim per *FIDEM* fruimur, gloriam ve-
lut in speculo contemplantis. Nam fidelis est Arrhabe
quale est illud quod perfectum est. Basil. de Spiritu
Sancto. cap. 15.

Ambrose.

He saht well, I am confident. For confidence
is the strength of our hope, and an authority of
hoping. Therefore hope still and no man can
make thee ashamed of thy expectation. Our ex-
pectation is life eternall.

*Bene ait confido. Robur enim spei nostræ, & qua-
dam sperandi autoritas, confidentia est. Spera igitur
semper, & nemo te ab expectatione confundit. Am-
bros. Serm. 15.*

Hee hath sealed vs, by giuing his Spirit to vs
for an Earest, that we may not doubt of his pro-
mises; for if when wee were in the state of death
he gaue vs his Spirit, it is not to be doubted, but
that to vs being made immortall, hee will adde
glory.

*Signauit nos, dando spiritum suum nobis pignus,
ut non ambigamus de promissis eius. Si enim adhuc
mortalibus spiritum suum credidit, dubium non est
quia iam immortalibus addat gloriam. Id. in 2. Cor. 1.*

Augustine.

Wee must not bee without hope, yea wee may
be bold with great confidence, because if hee bee
with vs on earth by charity, we are also with him

in

in heauen — Hee is below by the compassion of charity, we are aboue by the hope of charity. For we are saued by hope; But because our hope is certaine, though saluation be to come, it is so spoken of vs, as if it were already done.

Non prater spem esse debemus, imò cum magna fiducia præsumeret, quia si per charitatem ipse nobiscum in terra est, per eandem charitatem, & nos cum illo in celo sumus — Ille deorsum est compassione charitatis, nos sursum sumus spe charitatis. Spe enim salui facti sumus. Sed quia spes nostra certa est, quamvis futurum sit, sic de nobis dicitur quasi iam factum sit. August. in psal. 122.

Our suffering is in this life, and our hope in the life to come; and except in the sufferings of this life, the hope of the life to come did comfort vs, we should perish. Our ioy brethren, is not yet in performance, but in hope. But our hope is as certaine as if the thing were already done. Divers other places have been already cited out of him of Finall Perseuerance. I referre the Reader particularly to his booke De Perseuerantia Sanctorum, & de Corruptione & gratia. where among many other sentences appraising the Perseuerance of the sonnes of God, bee saith (cap. 9.) None of them being changed from good into euill doth end his life. *Tribulatio est enim nostra in presenti saeculo, spes vero nostra de futuro saeculo; & nisi in tribulationem presentis saeculi consoletur nos spes futuri saeculi, perimus. Gaudium ergo nostrum, fratres nondum est in re, sed iam in spe. Spes autem nostra iam certa est, quasi iam res perfecta sit. Id. in psal. 123. Nullas eorum ex bono in malum*

malum mutatus finit hanc vitam &c. Id. de corrup.
& gra. cap. 9.

Prosper.

That soule is freed from death, euen though she be compassed with mortall flesh, which of vnbeleeuing is made beleeuing: and besides that perfet eternall rest from all labours, which the death of the Saints precious in the eyes of the Lord doth obtaine, the soule which is deliuered from the death of infidelity hath also the rest in this life, euen that soule which ceaseth from the workes, not of righteousnesse, but of iniquitie. Such a soule which is now aliue vnto God, and dead to the world, and is diligently buried in spirituall indauours, not resting in an idle, but a quiet tranquillity, of humility and meeknesse, she accounteth as now possessed, whatsoeuer with an vndoubted hope she patiently expecteth.

Exempta est à morte anima, etiam mortali adhuc carne circumdata, quæ ex infideli fidelis effecta est, & præter illam perfectam, eternam a cunctis laboribus requiem, quam adipiscitur præiosa in conspectu Domini mori Sanctorum eius, habet etiam in hac vita requiem suam, anima quæ de morte infidelitatis exempta est, & quæ non ab operibus iustitiæ, sed ab iniquitatis abstinet actione. Talis anima quæ iam vivit Domino, & mortua est mundo, quæ spiritali industria vigilanter intenta, in humilitatis & mansuetudinis non pægra, sed quieta tranquillitate requiescit, pro adeptis iam habet, quicquid non dubia spe patienter expectat. Prosper in psal. 114.

Cirill. Alex. i

Neither is the grace of Christ the Sauiour of vs all only so farre extended toward vs, but in good hope

hope, the possession of the Kingdome of heauen, lasting and eternall life, and the absence of all euill; which vseth to affect with griete, are likewise added. For it is written of the Saints, euertlasting joy is vpon their heads.

Neque usq; eo solum Christi omnium nostrum seruatoris gratia in nos extitit, sed hominū spe, regniq; calorum possessio, diuturna & aeterna vita, omniq; mali quod tristitia solet afficere, decessio adiunguntur. Nam de Sanctis scriptum est, letisia sempiterna super caput eorum. Ciril. coment. in Bla: lib. 3.

Good men, having a pure heart, became the receptacles of the comforter, as it is possible to men, in this life; and they doe know that they shall enioy great and wonderfull rewards. For they shall be sanctified of the Spirit, and they shall be made partakers of all good things, and the baseness of bondage being cast off, they shall be adorned with the dignitie of adoption of the sonnes of God, which Paul sheweth, saying: *Because yee are sonnes, God hath sent the Spirit of his Sonne crying, Abba, Father.*

Cirill. Alex.

Probi viri, cum mundum possideant cor, paracleti receptacula effecti, (vt in hac vita hominibus possibile est) magna inauditaq; consecuturos se premia intelligunt. Sanctificabuntur enim a spiritu, & omniū bonorum participes efficiuntur, ac turpitudine seruitutis abiecta, dignitate adoptionis filiorum Dei decorabuntur, quod Paulus ostendit dicens. Quando autem estis filii, misit Deus Spiritum filii sui in corda vestra clamantem, Abba, Pater. id. in Ioan. lib. 9. c. 44.

You haue not receiued the spirit of bondage,

Gregory the great,

N

&c.

&c. For hee cannot bee a iust man in the sight of God, who serueth him not for loue, but for feare, which place I alledge, because the fallers from Grace, by teaching this falling from Grace, do teach men a Doctrine, by which men must be continually in seruile feare, and to this very end they abusively alledge: Be not high minded, but feare; and, worke out your saluation with feare and trembling.

Non accepisti spiritum seruitutis &c. Insuper enim esse non valet in conspectu Dei, qui et non per dilectionem, sed per formidinem seruit. Greg. in Iob. lib. 11. cap. 20.

In the holy Scripture, sometimes the gift of the Holy ghost is called an Earnest, because thereby our soule is strengthened vnto the Certainty of inward hope. Well therefore is it said by Paul, who hath giuen vs the Earnest of his Spirit; For to this end haue we receiued this Earnest, that we may hold a Certainty of that promise which is made vnto vs.

In Scriptura sacra aliquando donum Sancti Spiritus pignus appellatur, quia per hoc ad interioris spei, certitudinem anima nostra roboratur. Bene ergo per Paulum dicitur, Qui dedit nobis pignus Spiritus. Ad hoc enim pignus accepimus, ut de promissione que nobis fit Certitudinem teneamus. Id. in Iob. li. 16. c. 2.

If the commandement of God be done, by the feare of punishment, and not by the loue of righteousness, it is slauishly done, and therefore not done. For that fruite is not good, which doth not proceede from the roote of loue, &c. we haue receiued the Spirit of Adoption, whereby wee call God our Father: For the very Spirit of God himselfe,

giueth

witnesse to our spirit, that is, he makes our spirit to know, and vnderstand, that wee are the sonnes of God.

Mandatum Dei sit amore fit panna, non amore in solita, feruenter fit, non liberaliter, ideo nec fit. Non enim bonus fructus est qui non de charitatis radice procedit &c. Accipimus Spiritum adoptionis, per quem vocamus Deum patrem nostrum: nam ipse Spiritus diuinus, testimonium reddit Spiritui nostro, id est, recognoscere & intelligere facit spiritum nostrum quia sumus filij Dei &c. Anselm. in Rom: 8.

whereunto adde that which followeth of S. Bernard.

O man, thou hast the iustifying Spirit for a Teacher of this secret, and in the same witnessing to thy spirit, that thou also art the Sonne of God. Take knowledge of the counsell of God in thy Iustification, &c. For the present Iustification of thee, is both a reuelation of Gods counsell, and a certaine preparation vnto future glory.

Bernard.

Habes, homo, huius arcani indicem spiritum iustificantiem, eoq; ipso testificantem spiritui tuo, quod filius Dei & ipse sis. Agnosce consilium Dei in Iustificatione tua &c. presens namq; iustificatio tua, & diuina est consilij reuelatio, & quadam ad futuram gloriam preparatio. Bern. Epist. 107.

A man cannot haue that friendship with God, which is called Charity, except he haue a Faith by which he beleueth that there is such a Society & Familiarity of Man with God, and doe hope that himselfe pertaines to this Society. Now how certaine & infallible this hope is, let himselfe also speake. Hope goeth on to her end by way of Certainty, as

T. Aquinas.

ing Certainty from Faith, which is in the knowing Faculty.

Bradwarden.

Bradwarden proues Perseuerance to be a free gift of God vnto man, and therefore not of man to himselfe by Gods Grace, which first position is the very ground of infallible Perseuerance, and the latter of falling away: and he inferres. For these and the like motives, it seemes more probable to me, and more agreeable to reason, and Catholicke Doctrine, that Perseuerance is not giuen to merits, but is freely giuen of God, according to his free Grace, free Prædestination, & free Purpose, as the first working grace that iustificieth a sinner.

Propter hac huiusmodiq; motiua, probabilius mihi videtur, & magis consonum rationi, catholicæq; doctrinæ, quod perseverantia non redditur meritis, sed gratis datur a Deo secundum eius gratuitam gratiam, gratuitam prædestinationem, & gratuitam voluntatem, sicut prima gratia operans, & iustificans peccatorem. Bradw. de causa Dei. lib. 2. cap. 14.

Ferus.

He doth not sinne vnto death, but this he hath not of himselfe, but from this, that he is regenerated into a Son of God, by Faith and Baptisme: for this regeneration doth preserve him. For by Faith he is made the Sonne of God, by Faith hee is clesed from sinne, by Faith he is preserved in the obtained righteousnesse; by Faith hee overcomes the world, the flesh, and the diuill, and by Faith he riseth againe after falling; and therefore Satan cannot touch him. Hee may indeede dare to tempt the godly; So likewise he durst to tempt Christ; Yea sometimes he driues iust men vnto a

fall

fall, as we see in David and Peter: But FINAL-
LY, as in Christ he could haue nothing, so nei-
ther can hee preuaile ouer the Saints. For none
can take Christs sheepe out of his hands. Where-
fore going to his Passion, hee recommended all
those that beleueed in him vnto his Father.

*Non peccat videlicet ad mortem; hoc autem non ha-
bet ex seipso, sed ex eo, quod per fidem, & Baptismum
regeneratus est in filium Dei. Hæc enim Regeneratio
conseruat eum: Nam Fide efficitur Filius Dei, fide
mundatur à peccatis, fide conseruatur in adeptis insti-
tis, fide vincit mundum, carnem & Diabolum, fi-
de etiam post lapsum resurgit, ideo nec Satan eum tan-
gere potest. Tentare quidem potest & audet pios, sic e-
nim & Christum ipsum tentare ausus fuit, deniq; est-
im interdum ad casum impellit iustos, quemadmodum
videmus in Davide & Petro: finaliter tamen, quem-
admodum in Christo nihil habere potuit, sic nec sanc-
tis preualere potest. Nemo enim Christo auctus
manibus rapere potest. Vnde & iturus ad passionem,
omnes in se credentes Deo patri commendauit. Ferus
in 1. Ioan: 5.*

A hartty desire for the conuersion of those
that hold the finall auersion and falling of
the Saints.

As themselves hold that they may depart from
Fundamentall Truths, vnto fundamentall Er-
rors, so I wish that they may also depart from funda-
mentall Errors, whereof this seemes to be one. That
Christ Iesus be Sonne of God is not that Rocke, which pre-
serueth the Church that is buile on him, that the Gates of
Hell cannot preuaile against her.

THE GROUNDS OF ARMINIANISME, *Naturall* and *Politick*.

Eph. 3.

Gal. 5. 10.

Ex. 3. 14.

Nature is a ground of *Arminianisme*, but it is corrupted *Nature*, even that *Nature*, by which we are the children of wrath. Neither is *Nature* the fountaine and spring of it, by a large and common way, as the *flesh* is generally the mother of heresies, but by a more peculiar, inward, & deep generation. There are two evils, that by mans wretched fall are deeply grounded, and intermingled, with the very principles and rootes of man, and as farre as man is man, so farre and so deepe, their venom and infection doth enter. The one is *Pride*, an evil that by the fall hath so thoroughly soaked & pierced into the foundations of man, that man naturally desires to stand by himselfe, and to be a selfe-vpholder, which is no other then that miserable preferment, which the *Devell* at the beginning promised to mankind in their first parents, *That they should bee as Gods*. For it is God only, whose Name is *I am*, it is God only that is a selfe-vpholder, and standeth of himselfe, and it is by the stabilitie of God alone, that all other things are established, from whose establishment, as much as the wills of the Creatures are freed, so much they are in danger. Yet this substantive, and selfe-vpholding estate, is to corrupted Nature, a very plausible and desirable thing, and man exceedingly desires with the prodigall sonne, to have his portion

portion put by his Father into his owne hands, even to haue Gods grace, delivered over to the keeping of *Mons. Freemill*; But the miserable consequence of this, in that prodigall sonne plainly appeared: when he had gathered all, *He went into* Luk. 15. 13.

a farre country, and there wasted his substance with riotous living. Mans will, will not keepe the grace of God, but will forfeit and spend it; as *Adam* our common Father did at the beginning, neither may it be hoped, that the sonne with a great portion of corruption, should stand, in that state of freedome, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true safety of mans will, to be held by God; rather then to bee left free to hold God; to be established by grace, rather then to establish grace in it selfe, to be apprehended by God, rather then to be left free whether it will apprehend God, or no. Surely the Diuell is as strong a sinner, if not more strong by being more cunning; and man being lesse strong, because more corrupt, his fall cannot bee but more certaine. Therefore if the Diuell, and his spiritual wickednesses, powers and principalities must be Eph. 6. 12. resisted, and overcome, wee haue neede of the whole armour of God, yea wee haue neede of God himselfe to support, strengthen, and establish vs; and accordingly the Apostle fitly begins, *Be strong in the Lord, and the power of his might.* For as elsewhere, *Hee which establisheth vs in Christ is* 2. Cor. 1. 21. God. The Deity is the Roche, which in Christ Iesus establisheth vs and makes vs to stand, and so

Mat. 7. 25.

Dan. 4.

to stand, *that the Gates of Hell cannot preuaile against vs.* The Rocke keepes vs, we keepe not the Rocke; yea the Rocke keepes vs, that we keepe the Rocke, for if it did not so, the Rocke did not keepe vs; for if our keeping of the Rocke, were not kept by the Rocke, we should neither keep it, nor be kept. But Scripture saith, we are kept from falling, *because we are grounded on the Rocke*, and therefore the Rocke doth keepe vs even from falling from the Rocke. But this true and onely ground of safety, the *Pride* of man scorneth & despiseth, and it still desires to have the will free and loose from this establishment of the Rocke, that in the land of this freedome, he may build a glorious, but a ruinous house, & walking in the Turrets of it, he may say of it, as that stalling, & presumptuous *Monarch*, *Is not this great Babilon, that I have built, by the might of my power, and for the honour of my delusion?* But this *Pride* is a most certaine way to ruine. For the same man that would bee like a God, God made him vnlike a man; and the same heart that swelled into the assuming of God-head, was changed into the heart of a beast, untill he *lifted up his eyes to Heaven, and honoured him that liveth for ever, whose Dominion is an everlasting Dominion, and who doth what he will in the army of Heaven, and the inhabitants of the Earth.* Wherefore, it is the safety of our will, to be established by that supream will, which only is stable, and to attribute the safetie of our Will, to that *GOD*, from whom onely wee can receiue it; Except wee rather approve this *Great Monarch*,

in

in his pride, then in his repentance, and do loue
proud Ruine, rather then humble stabilitie.

Another *Naturall* ground of *Arminianisme*, is
 the *Naturall* *wisdome* of man, or the *wisdome* of *na-*
turall man. This *Naturall* *wisdome* approoues that 1 Cor. 1. & 2.
 onely for true *wisdome* which it selfe compre- &c.
 hends, and the wayes *which are past finding out*,
 or are contrary to that which it hath Decreed for
Wisdome, are meere *foolishnesse* to it. Wherefore
 even the *Wisdome* of God, and the *Iustice* of God, if
 they bee not wise and iust that way, in which the
Naturall man thinks *wisdome* and *Iustice* onely to
 bee, he censureth the one to bee Folly, and the o-
 ther Iniustice. Thus by the fall of Man, Man
 is fallen into this drunkenesse, that he thinks
 the *Wisdome* creating, can be measured and iudged
 by the *wisdome* created, yea, not by the *wisdome*
 created, but by the *wisdome* corrupted. The
wisdome of man fallen, is set for a Iudge of the
 incomprehensible *wisdome* of him who made
 man in his perfection; and hee that is now lesse
 then himselfe, will comprehend him, that was
 infinitely greater, then man, when he was greater
 then himselfe. Neither is this a stone that wee
 stumble at, for lacke of notice. For God himselfe
 hath shewed vs this Rocke of offence. *The naturall*
man, perceiweth not the things of God, but they are
foolishnes to him. And, *The world in the* *wisdome* *of*
the world knew not God. Now by the same reason,
 the more of this *wisdome* that knoweth not
 God, and that counts Gods *wisdome* to be *foo-*
lishnesse, the more doth the *wisdome* of God
 O seeme

foolishnesse to it. Therefore there were no greater enemies and opposers to the Doctrine of God, then Politicians and Philosophers, both which were vnited in that most able *Naturall man*, and most venomous aduersary of *Christianity*, *Iulian the Apostate*. And that God may glorify this wisdom of his which they count foolishnesse, and make it to triumph ouer their foolishnesse which they so seriously and reuerently thinke to be wisdom, hee takes simple, weake, and base men euen foolish things, and by his Spirit giuing them his diuine wisdom, hee confounds the wisdom of the worldly wise, while these foolish things are saued by the wisdom of God, and the wise men perish by the wisdom of man. So that there remains no other remedy for this disease of humane wisdom, but *that such men become fools, that they may be wise*. They must put off humane wisdom, and esteeme it to bee folly, if they will put on the wisdom of God. The *Naturall* wisdom must be captiuated by the Spirit, and a spirituall Doctrine must be receiued by a spirituall vnderstanding; for spirituall truths are not kindly to bee receiued but by a spirituall hand. And surely if *Humane* wisdom had neede to be put off in the receauing of any spirituall Doctrine, it had neede especially to bee laid aside in receauing the Doctrine of the *Grace of God*. For that Doctrine is very spirituall, it flies high, and the top of it pierceth the clouds, and hides it selfe in heauen, to be adored rather then to bee discerned. And so the great *Apostle* himselfe doth leaue it. Now these

these high, and most spirituall doctrines, offend the eyes of naturall wisdom, which enjoyeth those secrets chiefly which it selfe comprehendeth, and accounts a transcendent wisdom to be foolishnes. So the *Owle* thinks day to be *night*, and the *sunne* to be a cause of blindness; but the *Night* goes for day, and the setting of the *sunne*, to be the Spring of the morning. Therefore the wit of man, offended with the puritie of this spirituall doctrine, hath invented a doctrine of its owne which exceedingly agreeth, with the wit of man that bare it; for here (though not in a better case) the Mother is the *Nurse*. The wit of Man hath made a Foard in the depths of God, it hath found out the wayes that are past finding out, and where *S. Paule* cries out *O depth*, there they leade along their schollers, that they passe through it almost with dry feete. The plot of *Election* and *Grace* is discovered, and these men will tell you the reasons of Gods Counsell; Neither is it a new devise of mine, to accuse Mans wisdom of this folly, it hath long since been done: yet will I bring a witnes whom I may call an *Oracle* of these last times, a man of the most sound and definitiue Iudgment, that these latter Ages haue brought forth. And his discovery may very well serue for a remedy.

The Diuines of greatest name, held that Article (of free Prædestination) for Orthodoxe, and the contrary for Hereticall, because good writers of the Schoole, as Saint Thomas, Scotus and others, did commonly thus beleue, That God before the foundation of the

world, out of the vniuersall masse of mankind, by his only and more mercy did chuse some to glory, to whom he prepared effectuell meanes for the obtaining of the same, and this is called, to Prædestinate. And of these there is a certaine and determined number, which is not to be increased, &c. Yet this opinion was oppugned by other Diuines, but of lower note; who called it hard, cruell, horrible, and impious, as that which made God to be an acceptor of persons, &c.

The first sentence, indeede comprehending a great mystery and secret, doth humble the minde of man: and while on the one side, it presents to man, the deformity of sinne, and on the other side the excellencie of Gods grace, it wholly fixeth him upon God. The second opinion is more plausible, popular, glittering, and agreeable to the pride of mans heart, and in this respect it was acceptable to the Fryers. professing more the Art of preaching, then the sound knowledge of Diuinity. It did also seeme more probable to the Courtiers, as being agreeable to reasons of policy. — And indeede those who defended it, because they relyed on reasons meereely humane, they preuailed with men of humane wisdom, but when the matter came to be tryed by testimonies of Scripture, then their cause soone fell to the ground. Hist: Concil: Trid: Lib: 2.

22

So wee see here this same Author leads vs to a second ground of *Arminianisme*, which is *Policy*. It were too long for a worke which I intended to be short, to insist on the seuerall sorts of *Policy*, in which this error hath ben rooted, and from which it hath sprung vp, and spread abroad the branches of it. My Author hath discovered one of the
Friers.

Friers; it serues their turne best for Rhetoricall persuasions, and plausible declamations. And I wisshether Clergy-mē had not also their Politicke ends, and did not seeke to get glory to themselves, by selling the glory of God. No question it were an outward and seeming glory to them, if when a man hath killed the seede of God in him, they without any seede of God, could make this man to liue againe, and to enter into heauen, not being regenerated, that is, hauing wholly lost his *Regeneration*. But in these gaines, God looseth; for his seede looseth the glory of being incorruptible, that corruptible man may get the glory of God.

But I hasten to another *Policy*, and that is, *The plot of bringing in Popery*. Whosoever will bring in *Popery*, into a countrey strongly fixed in the *Protestant Doctrine*, must not presently fly in the face of the whole *Protestant Doctrine*, but his onely way, is to worke into it by these degrees of plausible *Arminianisme*, even to put in these little theeuēs (they seeme little to naturall men) into the window of a Church, and then they may vnlocke the doores of a Church, and let in all *Popery*. Our Religion is contained in diuers and seuerall Articles, and they run vpon one Threed of Establishment and Authority, now if you can cut this Threed but in one place, and breake through the Authority which established them, you may easily see, that all the rest like beades will run out. But here a word may serue to the wise.

Fourthly, *Arminianisme* being a kind of twilight, and a double-faced thing that lookes to two Religion

ligions at once, *Protestantisme* and *Popery*, he that is in it, is like him that stands in the borders of two adioyning Kingdomes, who is ready to dwell in either, as either serues his turne best. So that an *Arminian* is like a flying fish, if preferment bee among the birds, hee is ready to fly after it with the birds, and if it be among the fishes, then among the fishes he will swimme after it.

4.

Fifthly, it seemes to bee a factions ground whereupon Politicke men may worke their owne ends, and that I may vse the words of one that perchance will bee more pleasing to some, and one that seemes to acknowledge such a thing *de facto*. Did no wisemen, or man worke upon perhaps exasperate minds, or exasperated minds to worke upon, as it hath hapned elsewhere in points of con-
 trouerted Diuinity, called into question, or maintained on Foote, that Religion may serue for a stalking horse to catch fooles, and be pretended to serue Turnes.

MONTA-
 GUES
 Appeal. p. 41.

For I yet halten to a Sixth Policy, and that is a fearefull one, euen a Policy to loose Religion, Land and all. For there is not a Policy more ad-
 vantagable to the *Spaniard*, then to bring in Di-
 uision into a Land, by bringing in *Arminianisme*. This is not words, but deeds, which I speake. For
 even this Diuision, had almost forfeited the *Low-
 countries* to the *Spaniard*. And whom the warres
 of so many yeares, did make still stronger, the
 peace of a few yeares with *Arminianisme* had al-
 most brought to ruine. And it is wel knowne to
 some that haue travelled, that this very Counsell
 hath ben given to the King of *Spayne*, by an ex-
 ecutable

ecrable Author, for the destruction of *England*
 and the *Low-countrys*, even to bring in this doc-
 trine, which now hath gotten the name of *Armi-
 nianisme*. But farre bee it from vs, so to deuide
 our selues, by opinions, that we should make our
 selues weake, and our enemies strong. Let vs
 much rather like brethren, which quarrelled be-
 fore, cast away the quarrels, and ioyne together
 against a common Enemy, both of Church and
 State. Let vs strue to put our selues into the
 same Religion, into the same vnity, wherein
 God protected, and prospered vs, against this de-
 uourer of *Europe*, and his *Inuincible Nauies*. Wee
 neede no other Religion, no other vnity to pre-
 uaille against him hereafter, then that wherein
 we haue miraculously preuailed against him here-
 tofore. The same God of truth and peace, will
 defend vs in the same Truth and the same Peace.
 And I doubt not but the heart of the Parliament
 is to this Truth and Vnity, and fully resolu-
 ed, to passe by that path vnto all due ser-
 uice, and fit supply, that may tend to the
 strength of *H I M*, who is called in the
 Scripture *The breath of our Nostrills*,
 and the confusion of His
 and our Enemies.

Amen.

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